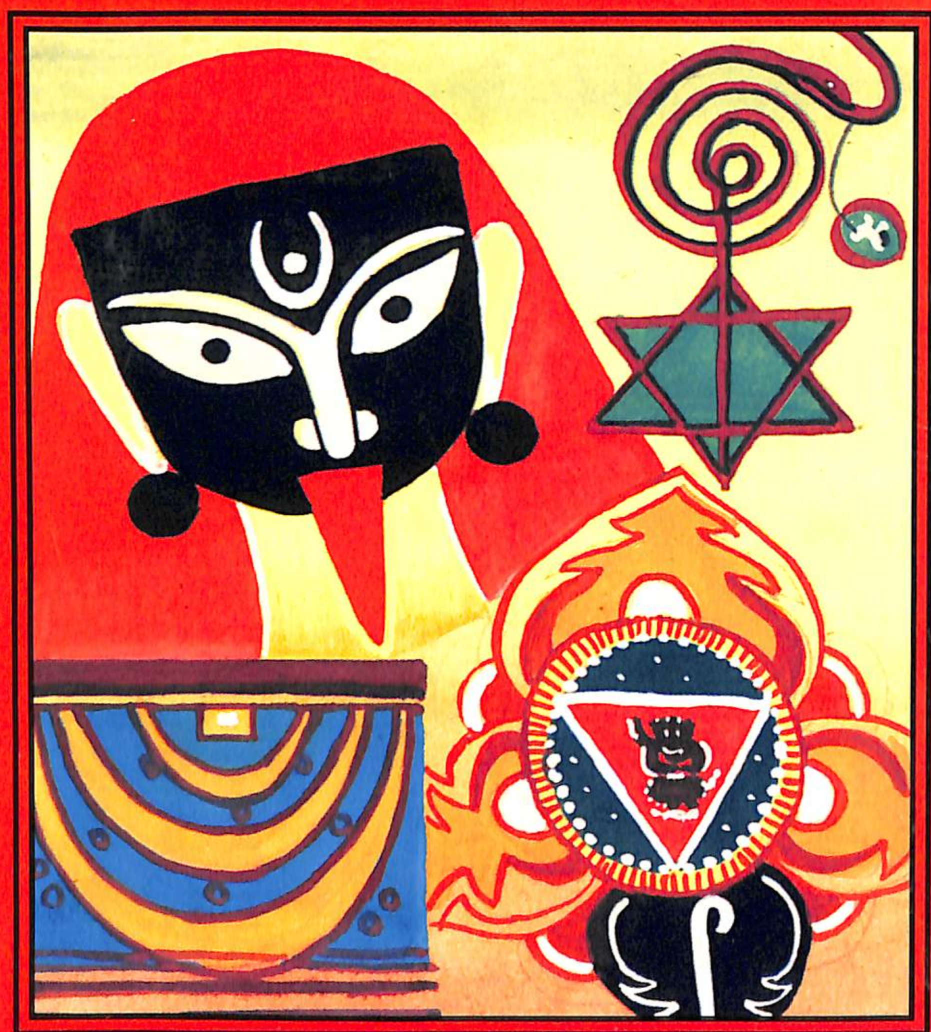
The ĀGAMA ENCYCLOPAEDIA

Volume III

Vaikhānasa Āgamas



Prof. S.K. Ramachandra Rao

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III

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The volume deals with the general problems relating to the idea of Āgama and the broad details of the tradition that is known after Āgama. In the historical perspective Āgamic tradition and the Vedic tradition were initially distinguished, but later the two fused. The circumstances that favoured the separation and integration have been explained. The role that Tantra played in crystallizing the Āgama tradition has been elaborately explained and illustrated. And more importantly the volumes deal almost exclusively with the essential details of temple-culture in India Without an adequate appreciation of this context, other aspects of Āgama cannot become meaningful. In one of the appendices, a fairly exhaustive account of Tantra has been given, for this has provided the major dimension to the Āgama, especially of the Śākta pursuation.

The volumes which were originally published in the period 1989-1994 by the Kalpatharu Research Academy, Bangalore are being reprinted now, and I am grateful to my friend Shri Sunil Gupta of the Indian Books Centre, Delhi for publishing a revised edition of the volumes.

Bangalore
June, 2004

S.K. Ramachandra Rao

Chapter I

HISTORICAL PERSPECTIVE

The Vaikhānasas are a small community of temple-priests, spread over the villages and towns of Āndhra Pradesh, Karnātaka and Tamiḷ Nāḍu. The community is confined to South India, and even in South India, it is not to be found in Kerala or in the coastal region of Karnātaka. The members of the community belong to the Taittirīya division of Kṛṣṇa-Yajurveda among the brāhmins, and have retained common customs and traditions, although spread widely in the three states mentioned above. They are endogamous and closely knit. It is undoubtedly an ancient community, heavily ritualistic in orientation and entirely Vedic in affiliation.

Although the Vaikhānasas are now generally classed among the Śrī-vaiṣṇava groups, they have always retained their independent identity and are markedly different from other Śrī-vaiṣṇava groups in the customs followed as well as in the philosophy adopted. They do not recognise Rāmānuja (1017-1137) or the earlier Ālvārs in their guru-paraṁparā; nor do they worship these Saints in their temples, much less sing the Tamiḷ hymns of the Āḷvārs during any sequence of worship. In fact, a Vaikhānasa ācārya, Śrīnivāsa-makhin (1059 A.D.) has written a

commentary of his own on the Brahma-sūtras, known as *Lakṣmī-Visiṣtād-vaita-bhāṣya,* based on the Vaikhānasa scriptures. Although the expression 'Viśiṣṭādvaita' has been employed, the philosophical and religious positions taken here are quite different from those taken by Rāmānuja in his Śrī-bhāṣya. The title of Śrinivāsa-makhin's work has been explained thus:

लक्ष्मीविशिष्टः नारायणः अद्वैतं यत्र।
मते तत् लक्ष्मीविशिष्टाद्वैतम

The characteristic Vaikhānasa viewpoint is that the pathway to final emancipation is not devotion alone, but iconic worship (samūrtārcanā) done with devotion (bhakti). It does not equate 'bhakti' with 'upāsanā', but points out that 'upāsanā', which is synonymous with 'yajana' (worship as a sacrifice), signifies a different, and in fact a superior approach. Worship (bhagavat-samūrta-yajana) is held to be more effective than even the wisdom concerning Brahman (brahma-vidyā), as shown by Śrīnivāsa-makhin in his treatise "Uttama-brahma-vidyā"

The Vaikhānasas have been an independent and distinct religious community even before the Śrī-vaiṣṇava group was formed under the leadership of Nātha-muni (824-924 A.D.) Yāmuna (died 1038) and Rāmānuja (1017-1137). Indeed, it is likely that the Vaikhāṇasa worship conducted in the shrines which the Āḷvārs visited provided the impetus for the Vaiṣṇava movement which the Āḷvārs spearheaded, and which Nātha-muni adopted. The Tamil songs of the Āḷvārs suggest the superior merit of iconic worship in temples. The Vaikhāṇasas may thus be credited with having institutionalized the iconic worship (samūrtārcanā) of Viṣṇu, who was essentially a Vedic god.

It is not surprising, therefore, that in the Viṣnu temples in ancient shrines like Tirumala Tirupati, Mahābalipuram, Śrīkākulam, Amarāvati, Vedādri, Dharmāvaram, Coḷa-siṁhapuram, Vijayanagaram, Tiruccirapaḷḷi, Rāmanāthapuram, Pīṭhāpuram, Kākināḍa, Vinukoṇḍa, Khādri, Uttaramerūr, Tañjāvur, Tirukkurun-gudi, Madurai, Darbhasayanam, Koṇḍavīdu, Nellūr, Tirumasai, Señji, Vellūr, Veṅkatagiri and Kārvēṭinagar, the worship is done according to the Vaikhānasa prescriptions. It is also to be noted that many of the shrines associated with Rāmānuja and the Āḷvārs (like those in Śrīperumbūdur, Poonamalli, Vānamāmalai, Aḷaharkoil and Tiruvāḷi-tirunagari) continue to have Vaikhānasa priests, although Rāmānuja favoured the Pāncarātra mode of worship.

The Vaikhānasas carry on their worship entirely with Vedic mantras, and have no place in their worship for the recital of Tamiḷ prabandhams. They are also strict with their adherence to the Vedic sacraments, and they also insist on the performance of fire-rituals, at home and in the temple, as ordained by the Tait-tirīya-brāhmaṇa texts. The belief that the sage Vikhanas not only wrote the Kalpa-sūtra, which deals with the householder's religious duties and responsibilities, but also taught the Daivika-sūtra, which deals with iconic worship, and which was amplified by his four disciples (Marīci, Atri, Bhṛgu and Kāśyapa) refers to the equal importance that the Vaikhānasas give to the Vedic sacraments and rituals on the one hand, and worship of icons at home and in temples on the other. In their view, the two are complementary to each other.

This was not the view of the Śaiva or of the Pāñcarātra votaries. They recognized that the Āgama approach was

at variance with the Vedic. The former which was meant exclusively for temple-worship was the need of the times when Vedic culture was fast becoming obsolete. The very expression 'Āgama' appears to have been coined to distinguish this approach from 'Nigama' (which was the term for the Veda). It is to be noted that the Vaikhānasa texts do not generally employ the expression 'Āgama', although in more recent years the term Vaik-hānasāgama is being used to distinguish it from Śaivāgama, Pāñcarātrāgama and Śāktāgama. The Vaikhānasas know their scripture only as 'bhagavac-cāstra'. And their implicit acceptance of Vedic authority was well known even to the ancient smṛti-kāras like Baudhāyana (e.g. *Dharma- sūtra* of Baudhāyana, 3,3,17, 'śāstra-parigrahas sarveṣām vaikhānasānām'). Iconic worship was not for them a later substitute for the Vedic ritual, but was itself ,in their view, a Vedic ritual. Hence the sūtra prescription:

'तस्मादग्नौ नित्यहोमान्ते विष्णुर्नित्यार्चा गृहे देवायतने भक्त्या भगवन्तं नारायणमर्चयेत्।

That is also why the *Bhāgavata-purāṇa* (11,27,7) spoke of three varieties of worship (tri-vidho makhah'): Vaidika (meaning probably the Vaikhānasa, as Vallabha's commentary *Subodhini* suggests), tāntrika (referring probably to the Pāñcarātra), and 'mixed' (miśra, procedures for the common folk like nāma-sankīrtana).

The same purāṇa again speaks of two approaches 'veda' and 'tantra'. The commentator Vīrarāghava explains that the reference is to the practices prescribed in the Veda and in the Pāncarātra texts ('ubhābhyām veda-pāñcarātroktābhyām'). It is probable that the latter is the employment of the 'eight-lettered' (aṣṭākṣarī?) and 'twelve-

lettered' (dvādaśākṣarī) mantras (cf. *Mahābhārata*, Āśvamedhika-parva, 'anu-gītā', 109, 89). There is an intriguing verse in *Viṣṇu-purāṇa*, which has been cited and explained by Śrinivāsa- makhin in his *Tātparya-cintāmaṇi* (cf. Uttama-brahma-Vidyāsāra, 62).

यज्वभिर्यज्ञपुरुषो वासुदेवश्च सात्वतैः।
वेदान्तवेदिभिर्विष्णुः प्रोच्यते यो नतोऽस्मि तम्॥

Godhead here is described as what the sacrifices (viz. the Vedic ritualists) worship as yajña-puruśa (viz. the personification of sacrifice), the Sāttvatas (viz. the Pāñcarātras) regard as Vāsudeva, and the knowers of the final import of the Veda (viz. the Vaikhānasas) as Viṣṇu. Śrīnivāsa-makhin distinguishes between the 'sacrifices' (viz. the knowers of the Veda, 'veda-vidbhih vaikhānasaih' also a group among the Vaikhānasas, devoted to the icon less rituals prescribed in the Veda, 'amūrtār-canā) and 'the knowers of Vedānta' (viz. worshippers of iconic representations of Viṣnu, 'samūrta-bhagavad-yajana'), who are also Vaikhānasas.

The distinction between the two groups of Vaikhānasas, the fire- ritualists and the icon-worshippers, made by Śrīnivāsa-makhin probably refers to the evolution of the Vaikhānasa community from the Kalpa-sūtra stage to the 'Bhagavac-cāstra' stage. The texts recognize that Godhead may be worshipped on an altar (sthaṇḍila), in water (salila), in the solar orb (sūrya-maṇ-ḍala) or in ones own heart (hṛdi). The worship may take the form of offerings to the fire (huta), repetition of the sacred mantras (japa) and contemplation (dhyāna). But superior to all these is worshipping an iconic representation (arcanā), because it involves special devotion (bhakti) in addition to the

offerings (as in huta), repetitions (as in japa) and meditation (as in dhyāna).

साकारं च निराकारं भवत्याराधनं द्विधा।
प्रतिमाराधनं श्रेष्टं साकारमभिधीयते।।
स्थण्डिले सलिले वापि हृदये सूर्यमण्डले।
आराधनं निराकारं तयोः साकारमुत्तमम्।।
संसाराश्रमनिष्ठानां पुरुषाणां विजानताम्।
इह चामुत्र च हितं यथेष्टफलदायकम्।
सकलं सर्वसपूंण साकारमभिधीयते।
चक्षुषोः प्रीतिजननं मनसो हृदयस्य च।।
यथोपयोगशक्यत्वात् कर्तुं पूजां सुमादिभिः।
अभीक्ष्णदर्शनौचित्यात् सौलभ्येन विशेषतः।।
विशेषभक्तिहेतुत्वात् प्रतिमाराधनं वरम्।

(Bhṛgu's Khilādhikāra, 20, 16-23)

It is also better suited to the common folk. That is why the Vaikhānasa moved from the first stage (Veda) to the second (Vedānta) of Vedic culture. They continued to perform Vedic rituals (prescribed in the Smārta section rather than in the Śrauta), but valued iconic worship more. Their scene of activity shifted from the sacrificial hall to the temple. But they did not severe their connection with the sacrificial background. Worship was also looked upon as a sacrifice (yajana), for the etymological shades of meaning of the word 'yajana' includes worship of gods ('saṅgati deva-pūjāyām yajanah'). Indeed among the various kinds of sacrifices, worship of gods is distinguished by its possibility even in the absence of a sacrifice:

तदर्चनं द्विधा प्रोक्तमूर्तं च समूर्तम्।
अग्नौ हुतममूर्तं स्यात् समूर्तं बेरपूजनम्।।

अमूर्तं यजमानस्य ह्यभावे च विनश्यति।
अच्छिन्नं शाश्वतं नित्यं प्रतिमाराधनं परम्॥
(यज्ञाधिकारे, १, १०-११)

Sacrificial rituals (like agniṣṭoma) will be effective only during the lifetime of the performer of those rituals (agnihotri), and their rewards are confined to the performer and his immediate family. But the temple constructed or an icon installed will bestow benefits not only on the donor and the priest but on all the people who visit the temple and worship the icon. Further, every sacrifice has its own specific reward to confer upon. The performer and it is incapable of occasioning other benefits. Iconic worship in a temple, however, will fulfil all the desires of the devotees (sarva-kāma-prada), and it is capable of bestowing the benefits of all the sacrifices (sarva-kratuphala-prada), (ibid, 1st patala)

स्थापितां प्रतिमां विष्णोः सम्यकसंपूज्य मानवः।
यं यं कामयते कामं तं तमाप्नोत्यसंशयम्॥
यथा हि ज्वलनो वह्निस्तमोहानिं तदर्थिनाम्।
शीतहानिं तदन्येषां स्वेदं स्वेदाभिलाषिणाम्॥

करोति क्षुधितानां च भोज्यं पाकक्रियां शिखी।
तथैव कामान् भूतेशः स ददाति यथेप्सितम्॥
कल्पद्रुमादिव हरेर्यदिष्टं तदवाप्यते॥
(प्रकीर्णाधिकारे ३५, २३-२९)

I will have occasion later to point out that the correspondence between the sacrificial ritual and iconic worship was worked out by the Vaikhānasa texts: the 'house-hold fire' (gārhapatyāgni) which is preserved at a

particular place and protected from conditions of its disappearance was the symbolic significance of the main and immoveable icon in the sanctum (dhruva-bera). The "āhavanīyāgm" which is lit from the 'gārhapatyāgni' and taken out and used for daily rituals is like the moveable and representative icon for which any routine worship is offered (kautuka- bera for nityārcanā): and another fire, known as 'dakṣiṇāgni' corresponds with the third icon (processional, autsava- bera) which receives special and occasional worship (viśeṣārcanā). This is how the sacrificial cult was transformed into the cult of iconic worship: the 'fire-triad' (tretāgni) became the 'icon-triad' (biṁba-traya).

The ground was now prepared for the development of a full-fledged temple-culture and a new slant was given to the Vedic idea of sacrifice (yajña) when iconic worship also was accepted as a yajña. The details of a yajña of the old type were woven into the fabric of worship in a temple. The daily tending of the household-fire (agni-hotra-paricaryā) was now substituted by daily worship in the temple. Special worship during the five special occasions (pañcaparvārcanā), and during the four rainy months (cāturmāsyārcanā) were the new versions of the old 'darśa-pūrṇa-māsa' and Āgrayaṇa . If Soma-yāga was the annual sacrifice performed for several days and with great zeal and gaiety, the temple now had its annual 'kālotsava' (or brahmot-sava) spread over nine or ten days and conducted in splendour. The idea of five-fires (pañcāgni: sabhya, āhavanīya, anvāhārya, gārhapatya and āvasathya) was retained in the new conception of five iconic representations ("pañca-mūrti: Viṣṇu, Puruśa, Sayta, Acyuta and Aniruddha, and 'pañca-bera': dhruva, kautuka,

snapana, utsava and bali). The Vedic terminology, like mystic preparation (dīkṣā), fire- priests (ṛtviks), offerings in the fire (havis), worship conducted three times (triśavaṇa), circumambulation of the fire (parikrama or pradakṣiṇā), the ceremonial bath signifying the final phase of a long ritual (avabhṛta), was retained in the new context.

The passage of the sacrificial age into the age of temple-worship can clearly be seen in the Vaikhānasa texts, which however argue that iconic worship was an integral part of the Vedic culture, and that it was not in the nature of an innovation. And it would appear that the Vaikhānasa sages, whose mention is found in books as early as ṚgVeda (8, 70, 3 and 9, 66) Śukla-yajurveda (8, 38), Sāma-brāhmaṇa (Tāṇḍya, 14, 4, 7 and 14, 8, 28) and Taittirīya-saṁhitā (7, 1, 4, 3), had a doctrine of their own besides a life-style that was peculiar to them (as we learn from the later smṛti-texts). For instance, *Manu-smṛti* which counts the Vaikhānasa-sūtra among great authorities (6, 1) explains that the expression Vaikhānasa referred to the hermits and anchorites who had a special Philosophy of their own (6, 21, 'vaikhānasa-mate sthitah). Other smṛti-writers like Baudhāyana (11, 6, 17) and Gautama (3, 25,-34), who also accept the authoritative character of the Vaikhānasa-sūtra, and regard the Vaikhānasas as forest-dwelling hermits (cf. Govindasvāmi on Baudhāyana-dharma-sūtra; 'Vaikhānaso pi vānaprastha eva, saṁjñāntara-karaṇam saṁyagvyavahārārtham') mention the Śrāmaṇaka-fire (Śrāmaṇakāgni) as their characteristic ideology. Haradatta explains the Śrāmaṇaka method of kindling the sacred fire, which Gautama and Baudhāyana also prescribe ('śrāmaṇakena agnim ādhāya') as what was in accordance

with the Vaikhānasa doctrine (Vaikhānasam śāstram śrāmaṇakam').

That the Vaikhānasas had an ideology of their own in addition to a doctrine has been mentioned by the commentator of Manu, Kullūka-bhaṭṭa (6, 21, 'Vaikhānaso vānaprasthah, taddharma-pratipādaka-śastra-darśane sthitah'). The śrāmaṇaka-method of worshipping fire may probably have involved elements of iconic worship, which fact distinguished the Vaikhānasas from other hermits like Vālakhilyas and Vātaraśanas.

It is not relevant for our purpose here to discuss about the nature of the śrāmaṇaka-fire or the method of kindling it. It is sufficient to note that it was associated not only with some austerity or penance, but with the name of the sage Vikhanas. We read in *Vaikhānasasmārta-sūtra* (9, 5):

तपसां श्रमणमेतन्मूलं तस्मादेतद्विधानमेतदग्निं च।
श्रामणकमित्याह भगवान्।

The suggestion is that it was Vikhanas that coined the name 'śrāmaṇakāgni.' This fire was not the usual physical fire that was used at home (laukikāgni), but the one consecrated by Vedic rites (cf. 'śrāmaṇikena vaidikena na laukikenety arthah', Mitāk-śarā on *Yājñavalkya-smṛti*, prāyaścitta section, 45). It was the fire born out of the Vedic hymn (as the variant form śrāvaṇika suggests: 'śrāvaṇam śrutih, tatra bhavah śrāvaṇiko-mārgah', Bālambhaṭṭa), and identified with the worshipper (cf. agnīn apy ātmasāt kṛtvā, Yājñavalkya, op. cit, 54, comm. on it: 'agnin āt-mani samāropya'). Further, there are references which point out that the Vaikhānasa worship was for one fire (cf. 'ekāgnir aniketah syāt' *Āpastaṁba- dharma-sūtra* 1, 2, 21, 21; also 'śrāmaṇakam nāma vaikhānasa-sūtram,

tad uktena prakāreṇa ekāgnir ādheyād' *Satyāṣāḍha-śrauta-sūtra* 2, 7, 5) and that this worship would eventually be followed by 'no fire' ('śrāmaṇakeṇāgnim ādhāyāhitāgnih vṛkṣa-mūlikah ūrdhvam śaḍbhyo māsebhya anagnir aniketanah' *Vāśiṣtha-smṛti,* 9, 7, 8). The Vaikhānasa prescription of the abstract worship of one fire as the deity (ekāgni) would probably have led to the doctrine of 'ekāyana' and to the formation of the 'ekāntinah' group (or the bhāgavatas).

THE VAIKHĀNASAS

The employment of the expression 'Vaikhānasa' is an ancient one, suggesting the great antiquity of the Vaikhānasas as a group of religious practitioners, although what precisely were their practices cannot easily bo ascertained. The expression occurs in the Brāhmaṇas and Sṁrti manuals and also in the two great epics (Rāmāyaṇa and Mahābhārata). The early references describe the Vaikhānasas as hermits, aged householders who resided in forest-retreats engaged in austere sacrificial rites as prescribed in the Vedic texts of the Brahmaṇa division. In the Sāma-brahmana, the Vaikhānasas are mentioned as sages who were dear to Indra (viz. Viṣṇu): (cf. Tāṇḍta-mahā brāhmaṇa, 14,4,7)

It is usual for the expression Vaikhānasa to be taken as

वैखानसा वा ऋषयः इन्द्रस्य प्रिया आसन्

synonymous with 'vānaprastha', the third of the four classical stages of life (the other three being the life of the student or brahmacārī the life of an active householder

or grhastha and the life of a wandering renunciant or sanyāsi). We read for instance in *Trikāṇḍa-śeśa*: The vānaprastha is one who voluntarily gives up his active participation in community life and retires with his wife to a hermitage removed from the township. The celebrated play 'Śākuntalam' by Kālidāsa refers to the Vaikhānasa as a life of austerity and vows (vrata). And Manu prescribes that the religious life of Vaikhānasa should consist among other things of satisfying ones hunger only with wild roots, berries and fruits, which have ripened of the their own accord and have fallen on the ground on their own (dharmam vaikhānasāśrayam):

पुष्पमूलफलैर्वापि कवलैर्वर्तयेत् सदा।
कालपक्वैः स्वयंशीर्णैर्वैखानसमते स्थितः॥

Hārīta's manual adds that the Vaikhānasa should not use the plants and herbs that are useful to the townsfolk and that he must cover himself only with birch-bark (valkala) and have only kuśa-grass for his girdle.

ग्राम्या ओषधीः परिवर्जयेत्।

The epic Mahābhārata (Ānuśāsanika-parva) describes the Vaikhānasas as hermits (vānaprasthas) who are given to extreme forms of penance:

तेषु वैखानसा नाम वानप्रस्थाः शुभेक्षणे।
तीव्रेण तपसा युक्ता दीप्तिमन्तः सुतेजसाः।

In *Devī-bhāgavata,* the vaikhānasa hermits are mentioned as those who eat little and have perfected their austerities; but the text points out, significantly enough, that even they, knowing as they do the emptiness of normal transactional life, are still involved in it (1, 19, 18):

वैखानसो य मुनयो मिताहारा जितव्रताः।
तेऽपि मुह्यन्ति संसारे जानन्तोऽपि ह्यसत्यताम्॥

But the distinguishing features of the Vaikhānasa way of life is given in the early texts as tending the sacrificial fire known as 'srāmanakāgni' (in the place of 'tretāgni' which the normal householders tend). In Vaśiṣtha's manual, the prescription for a Vaikhānasa is that he must instal the fire according to the srāmanaka procedure.

श्रामणकेनाग्निमाधाय आहिताग्निः वृक्षमूलिकः।

and Yajñasvāmi, commenting on the above statement, explains that 'śrāmaṇaka' means the Vaikhānasa-scripture:

श्रामणकं नाम वैखानसं शास्त्रम्। तदुक्तेन विधिना।

The word 'śramaṇa' refers to the mendicant who devotes himself to active spiritual exercises (tapoyoga) and leads a life of restraint and discipline. However, he does not abandon his belongingness to the Vedic fold (as, for instance, the sanyāsi does); he continues to tend the sacrificial fire, but with no material or secular interests in view, and with no violence of any sort attending his devotions. The details of 'śrāmaṇakāgni', the sacrificial fire tended by the śramaṇa (or śramaṇaka) are also given in the Vaikhānasa-sūtras, which will be dealt with later. According to Bodhāyana, the Vaikhānasa hermit lives feeding himself with roots and fruits; in a forest, and does not enter the township; he tends the śrāmaṇaka-fire, and worships the gods, the manes, the sages, animals and human beings; he treats all living beings as his guests. He is engaged in penance, and carries out the scriptural injunctions with great care and zeal:

वानप्रस्थो वैखानसशास्त्रसमुदाचारो वने मूलफलशी तपः शीलः
सवनेषूदकमुपस्पृशन् श्रामणकेनाग्निमाधायाग्राम्यभोजी देवपितृ-मनुष्यभूतर्षिपूजकः सर्वातिथिः प्रतिषिद्धवर्ज भैक्ष्यमुपयुंजीत।
न फलकृष्टमधितिष्ठेत् ग्रामं वा प्रविशेत्।

The Vaikhānasa thus refers to a distinct code of conduct adopted by some hermits in fulfillment of the requirements of the third stage of life, namely Vānaprastha. The Vaikhānasa-sūtras, which are extant, provide details of this code of conduct. The householder, who has performed the Soma-sacrifice (gṛhasthah soma-yājī), and who has seen children and grand-children should retire from normal domestic life, having entrusted his children with the responsibility of running the household. He enters into the hermitage in a forest-retreat (vanāśrama) along with his wife and resolves to serve the god Nārāyaṇa as inspired by the god himself ('bhagavad ājñayā bhagavat-prītyartham śrīman-nārāyaṇa kaiṅkarya-rūpam'). He becomes a hermit (vanāśrami munih) and observes the ten niyamas or restraints (bath, cleanliness, study of scriptures, penance, generosity, daily worship, periodical fasts, celibacy, the prescribed observances and vow of silence) and the ten yamas or constraints (truth, non-cruelty, rectitude, forgiveness, restraint over senses, loving kindness, care, softness, non-violence and sweet outlook). He performs without fail 'the tending of the śrāmaṇaka-fire' both morning and evening: and he also performs other rituals like darśa-pūrṇamāsa, cāturmāsya, nakṣtreṣṭi and Āgrayaṇeṣti. He eats only once a day, fasting at night

('rātrau nāśnīyāt'); and eats only wild roots, berries and fruits. He looks upon his wife as a mother, with no lust whatsoever; and although he lives with his wife, he sleeps apart from her ('patnīm vinā ekah śayīta: mātṛ-vat niṣkāmah prekṣeta'). He is self-restrained. He does not accumulate wealth in any form ('dhānyadhana-sañcayam na kurvīta'). He has compassion for all creatures and leads a life of purity and serenity, without caring for pleasures or profits. Among the hermits, the old texts distinguish two classes: those who live with their wives (sapatnīka), and those who do not (apatnīka). Further, four classes are enumerated among the former; (1) the 'audumbaras', the hermits who tend the śrāmaṇakāgni alone; (2) the 'vairiñcas', the hermits who worship Nārāyaṇa and live austere lives; (3) the 'vālakhilyas', the hermits who wear matted hair on their heads, and don garments made of birch-bark; and worship the Sun as the sacrificial fire (arkāgni); and (4) 'phenapas', the hermits who live like mad men, eating only the worn out and fallen leaves, and sleeping on bare ground; they observe 'cāndrāyaṇa-vrata' and long only for emancipation.

The class of hermits who do not have wives has innumerable sub-divisions. There is another classification of hermits, given in the texts pertaining to the Aruṇa-ketuka rite as prescribed in Yajur-veda. At the beginning of creation, five types of sages came into existence: (1) the 'aruṇas', who abide in God and are disinterested in all else; (2) the 'ketava', who have lofty natures and are foremost among devotees of God; (3) the 'vātaraśanas', the naked and fasting ascetics, (4) the 'vaikhānasas', who exercise control over their senses, and (5) the 'vālakhilyas' (Tarttirīya-*āraṇyaka*, 1,25,23)

आपो वा इंदमासन् सलिलमे व।
स प्रजापतिरेकः पुष्करपर्णे समभवत्।
तस्यान्तर्मनसि काम् समवर्तत!
इदं सृजेयमिति।............स तपस्तप्त्वा।

शरीरमधूनत। तस्य यन्मांसमासीत् ततोऽरुणाः केतवो वातरशना ऋषय उदतिष्ठन्। येऽनखास्ते वैखानसः। ये वालास्ते वालखिल्यः।

The later-day Vaikhānasas trace their descent from this early group of hermits, who were well within the Vedic fold and who combined sacrificial rituals with an ascetic and austere way of life. Among the Kalpa-sūtras, which were auxiliary texts to the Vedic corpus prescribing the code of conduct for the lay folk, the Vaikhānasas had their own Kalpa-sūtras; and these have come down to our own day. For the Vedas personified, the chandas are regarded as the feet, while the Kalpas are likened to the hands, as all the action (both secular and religious) is possible only through them. Each of the four Vedas had its own divisions, and each division had its own specific Kalpa-sūtra, which was meant to guide the daily life and occasional conduct of the lay folk affiliated to that division. The Kalpa-sūtras deal with all actions pertaining to religious life, and the actions are grouped under three major divisions: principal sacrifices and related rituals (śrauta), domestic duties and rites (smārta or gṛhya) and social divisions and responsibilities appertaining to them (dharma). There is also an additional division known as 'śulba-sūtras' which deal with the preparation of the fire-altar, its measurements, and implements used in a sacrificial rite. When the text deals with all four divisions, it is

known as 'complete' (pari-pūrṇa). But it is seldom that the same text comprehends the entire range of conduct, personal, domestic and social. Those that deal with domestic rites and responsibilities, called gṛhya-sūtras, are frequently met with. There are also śrauta-sūtras.

Associated with Ṛgveda are the two factions with śrauta and gṛhya-sūtras known as Āśvalāyana (followed generally by the folk who style themselves as pañca-gauḍa in northern India and pañca-drāviḍa to the south of the river Godāvarī) and Sāṅkhāyaṇa (followed in some parts of North India and Kerala). Yajurveda has two major divisions: Śukia and Kṛṣṇa. The former has Kātyāyana-śrauta-sūtra (Kāṭhīya-sūtra or Pāraskara-sūtra), which is followed by groups of people known as Kāṇvas and Mādhyandinas, mostly in South India. The Kṛṣṇa-yajurveda has three major factions: Taittirīya, Caraka and Maitrāyaṇīya. The Caraka faction has a kalpa-sūtra known after Caraka (current in Kāṣmīr). The Maitrāyanīya faction has Mānava which is very ancient (followed in parts of Gujarāt and Mahārāṣtra) and Varāha (followed in parts of Āndhra-Pradesn, Tamiḷ-Nādu, Kar-nātaka and Gujarāt) śrauta and gṛhya-sūtras. The Taittirīya faction has as many as six Kalpa-sūtras: Āpastaṁba (followed mostly in Tamiḷ Nādu and Āndhra Pradesh), Bhāradvāja (followed in some places in Tamil Nādu), Vādhūla (followed in Kerala) and Vaikhānasa (followed in Āndhra Pradesh, Karnātaka and Tamil Nādu). The last kalpa-sūtra is 'complete' in all details.

The division known as Rāṇayaṇīya belonging to the Sāmaveda has Drāhyāyaṇa-śrauta-sūtra (followed by groups among paṅca-gauḍa and paṅca-drāviḍas), the division known as Kauthuma has Lātyāyana-śrauta-sūtra

and Gobhila-grhya-sūtra (followed in parts of North India) and the Jaiminīya division has its own kalpa-sūtra (followed in parts of South India, especially in Kerala, Karnātaka and Tamiḷ Nādu). The Atharva-veda has only one division that is extant, viz. Śaunaka, and it has Vaitāna-śrauta-sūtra and Kauśika-gṛhya-sūtra (followed by groups in Kāśmīr and Gujarāt). Among the dharma-sūtras, Āpastaṁba (affiliated to the Taittirīya division of Kṛṣṇa-yajurveda and followed only in South India now), Hiraṇya-keśi (affiliated to the same division and followed in parts of the Western ghāṭs known as Koṅkaṇa) and Bodhāyana (affiliated to the same division, and followed in South India) are in vogue. Likewise, only three Śulba-sutras are extant now, and all three are affiliated to Yajurveda which is the Veda dealing with sacrificial rites: Āpas-tamba, Bodhāyana and Katyāyana. It is unlikely that the other Vedas had any Śulba-sūtras affiliated to them, because the śulba-sūtra is relevant only in the sacrificial context.

It would thus appear that the *Vaikhanāsa-Kalpa-sūtras* illustrate the 'complete Kalpa-sūtra', comprehending the srauta, grhya and dharma sections. There is no separate section known as sulba-sūtra, but the matter usually covered by this class of texts is dealt with in detail in two sections (śrauta and gṛhya) of Vaikhānasa-Kalpa-sūtras. Known as Vaikhānasa-bhagavac-cāstra' the compendium is made up of 32 chapters (praśnas), seven dealing with Grhya (or Smārta), three with Dharma, together with another chapter known as pravara-sūtra dealing with the genealogy of the seers who initiated families (vaṁśa), and twenty-one chapters dealing with Śrauta. This is the basic scripture for the Vaikhānasas, and all other definitive texts

are derived from this source. Nṛsiṁha-vājapeya-yāji, (whose period is uncertain but who is believed to have lived around the fifth or sixth century A.D.) has prepared an elaborate and excellent gloss on the seven Gṛhya-sūtra chapters, the three Dharma-sūtra chapters and the pravara-sūtra chapter. The gloss provides the main framework for the Vaikhānasa-āgama.

Vaidyanātha's *Varṇāśramācāra-kāṇḍa* and the celebrated *Smṛtī-ratnākara* make a two-fold classification of the eighteen Kalpa-sūtra manuals that were once prevalent. The first group of nine manuals (Bodhāyana, Āpastaṁba, Satyāṣāḍha, Gārga, Agastya, Sākalya, Āśvalāyana, Śāṁbhava, Kātyāyana) are described as general or 'earlier-sūtras' (sāmānya-sūtras or pūrva-sūtras), because they are derived directly from the four Vedas and they deal only with the sacrificial rites in the domestic and public contexts. The other group of nine manuals (Vaik-hānasa, Śaunaka, Bhāradvāja, Yājṇavalkya, Jaimini, Vādhūla, Mādhyandina, Kauṇḍinya and Kauśika) are known as non-general or 'later-sūtras' (asāmānya or apara-sūtras), because they expound the philosophy of the Vedas and the Upaniśads, and deal with daily conduct and worship of deities like Viṣṇu:

बोधायनीयापस्तंम्बीयं सत्याषाढं गागयसमागस्त्य शाकल्यमाश्वलायनं शांभवीयं कात्यायनमिति नवानि पूर्वसूत्राणि।
वैखानसीयं शौनकीयं भारद्वाजं याज्ञवल्क्यं जैमिनीयं वाधूलं माध्यन्दिनं कौण्डिण्यं कौषीतकीयमिति नवान्यपरसूत्राणि।

(आनन्दसं–हितायाम्, ६, २-३)

The basis of this division is not very clear. The expressions 'pūrva' ('earlier') and 'apara' ('later'), which occur in the passage quoted above may indeed refer to the chronological sequence in which the texts were compiled. But the words 'sāmānya' ('general') and 'asāmānya' ('non-general'), which are employed usually as synonyms of 'pūrva' and 'apara', probably describe the contents of these texts. The nature of Kalpa as an accessory to the Vedic corpus (vedāṅga) is defined as an orderly arrangement of the sacrificial rites prescribed in the Vedic hymns:

कल्पो वेदहितानां कर्मणामानुपूर्व्येण कल्पनाशस्त्रम्।

It is probable, therefore, that the śrauta-sūtras belong to an early period, as they contain details of sacrifices like Soma-yāga, Bṛhaspati-sava, Dvādaśāha, Satra, Vājapeya, Rājasūya,

Sautrāmaṇi, Ahīna and Aśvamedha, which were prevalent only in very olden days. And the performance of these sacrifices was motivated by desire of wealth, cattle, progeny, victory, food and other material benefits. Incidental to these major sacrifices were several preparatory, sacramental and purificatory rites which rendered the performer eligible for the benefits. In course of time; however, the performance of major sacrifices became difficult and rare, while the associated preparatory, sacramental and purificatory rites continued to play an important role. Instead of the sacrifices, worship of deities became popular. The later Kalpa-texts are found to prescribe the preparatory, sacramental and purificatory rites along with the worship-rituals and as relevant to the latter. Perhaps it was in this sense the earlier 'general' character of the Kalpa-sūtras was lost.

Whatever the significance of the division, the Vaikhānasa-kalpa-sūtras constitute an important group of texts, which have undoubtedly a Vedic and ritualistic orientation while also advocating the iconic worship of Viṣṇu. We see here the transition from the Kalpa to the Āgama. Viṣṇu was no doubt the most prominent of the Vedic gods, identified frequently with Indra and Agni. He was also regarded as the very personification of sacrifice ('yajño vai Viṣṇuh'). The worshipper was asked to contemplate on Viṣṇu as the fire that was occasioned by the friction (meditation) of the fuel (the worshipper's own self):

मन्थमात्मानं विष्णुं जन्यमग्निं च ध्यायन्।

(1, 10,5)

The worship of Viṣṇu was tantamount to the performance of a great Vedic sacrifice. The Vaikhānasa-kalpa-sūtras, therefore, prescribe the worship of Viṣṇu in the household as well as in the temple, along with the Vedic rituals that were necessary and sufficient. It is not surprising that the Vedic rituals were gradually subordinated to the worship of Viṣhnu; but the Vedic rituals were never entirely given up.

The Vaikhānasas are probably the only group of Āgama adherents who rely heavily on Kalpa-sūtra. It is true that among the Śaivāgama devotees, the 'ādi-śaivas (or 'Śiva-dvijas') affiliate themselves to the Bodhāyana-kalpa-sūtra (which, like the Vaik-hānasa text, belongs to the Taittirīya branch of Kṛṣṇa-yajur-veda); but the Śaivāgama has grown independently of the Kalpa-sūtra, whereas the Vaikhānasāgama is still very much within the Kalpa-sūtra framework.

The Vaikhānasa-kalpa-śūtra, as was said earlier, has three distinct divisions: Śrauta, Smārta (Gṛhya) and Dharma, with the Śulba-sūtra prescriptions accommodated in the first two divisions. The first division begins with the setting up of the ritual fire (agnyādhāna) and goes on till the ritual known as Soma-samsthā. It deals with all types of ritualistic actions which are daily (nitya) or occasional (naimittika) in character, and with several types of sacrifices (yajña-yāga); there are also prescriptions provided for expiations (prāyaścitta) for major and minor lapses in the rites. The Śrauta-texts, however, were not valued high, because all the sacrifices that they prescribe are motivated by selfish desires (kāmya):

योऽग्निं चिनुते तस्य सर्वसुकृतं भवति।
नित्यकर्मभिः श्रेयः स्यात् श्रौतैः स्मार्तैश्च।
सर्वेभ्यः कामेभ्या दर्शपूर्णमासा।
षोडशिना वीर्यकामो यजते।
वाजपेयेन ब्राह्मणो राजन्यो वर्धिकामो यजेत।
अतिरात्रेण ब्रह्मवर्चकामो यजते। etc.

According to the Vaikhānasa creed, it is imperative to suppress the selfish desires; and religious conduct must be resorted to for its own sake. It is, therefore, that the Vaikhānasa-āgama shelved the śrauta-sutras to the background. But to preserve the Vedic affiliation, the Gṛhya-sūtras were stressed.

The Gṛhya-sūtras relate to life in the household and deal with the eighteen sacramental rites for the individual (saṁskāra), which are meant to cleanse the physical constitution and render it fit for spiritual progress. They range from 'niṣeka' (ṛtu-saṅ-gamana, copulation in the

proper season) and 'garbhādhāna' (impregnation) to 'samāvartana' (return from study) and pāni-grahaṇa (marriage); and also with the rites beginning with those connected with birth and ending with the rites regarding death and cremation ('jātakādi-smaśānānta'). Among the sacraments is included 'Viṣṇu-bali' which is unique for the Vaikhānasas, and which will be explained later. The texts also deal with the installation and worship of icons at home (gṛhārcā-biṁba-pratiṣṭhā, arcanā) and other details pertaining to religious observances (like seven-fold pāka-yajña, nava-graha-yajña etc.). These are regarded as divine sacraments (daivika) in contradistinction to the eighteen saṁskāras which are meant only to provide the twice-born status to the individual (brāhma).

The dharma-sūtras which are complete in three chapters (praśnas) deal with religious life and conduct of different groups and castes of people, responsibilities and duties in different states of life (āśrama), the characteristic conducts of hermits and renunciative and such matter. There are also details concerning the eight-fold technique of yoga and other spiritual practices. The pravara-sūtra concerns itself with the lineage of the several sages with special reference to the Vaikhānasa community. In essence, the Vaikhānasa-kalpa-sūtra provides the essential code of conduct for a Vaikhānasa in his personal, familial and social settings. The text is intended to enable him to discharge his duties and responsibilities with ability and wisdom, which are occasioned by the association of relevant Vedic mantras with all actions. The definition of a Kalpa-sūtra given by the Vaikhānasa commentators emphasizes the value of the recitation of Vedic hymns in all rites and rituals.

कल्प्यते सामर्थ्यवाचिनो व्युत्पन्नोऽयं कल्पशब्दः। सामर्थ्यं चेह वेदार्थज्ञापकत्वमेव। तादृशसामर्थ्यजनक शास्त्रं सौलभ्यपदच्छन्दोबद्धमेव प्रणीयमानं कल्पसूत्रं भवति।

The employment of Vedic passages during the performance of religious rites and rituals is intended mainly to bestow special merit and power to the acts done. J Gonda's perceptive analysis rightly sees in such employment of mantras the desire to exert an influence on the unseen, to give expression of the efficient's will and desire, to indicate the character in the mantra and to consecrate the ritual acts themselves (cf. Some Notes on the use of Vedic Mantras in the Ritual Texts of the Vaikhānasa, by J. Gonda,). Not only does such employment of mantras serve to perpetuate the Vedic elements in later religious communities, as Gonda observes, but provides new application for the mantras. The religious scene was shifted from the sacrificial enclosure to the temple precincts; but the Vedic mantras continued to be employed. The priests continued to perform the Vedic rites in their own homes as they were done in the olden days; and the Vedic rites were incorporated in the worship sequences in the temple. The purpose of the Vedic rites was essentially to obviate the sins acquired by ignorance, and to bestow peace and tranquillity here and hereafter.

The Vaikhānasa texts bearing on Kalpa-sūtra were noticed by the German indologists as early as 1896 (cf. Über das Gṛhya und Dharma-sūtra der Vaikhānasa, Leipzig). T. Gaṅapati Śastrī published the text in Devanāgarī characters in 1913 (Trivandrum Sanskrit Series). The *Vaikhānasa-gṛhya-sūtra* along with the Dharma

and Pravara sections was brought out in Telugu characters in Kumbhakoṇam in 1915 (edited by Nārāyaṇa Bhaṭṭācārya). W. Caland brought out an edition of *Vaikhānasa Gṛhya and Dharma-sūtras* in 1925 and 1927 (Utrecht 1925, reprinted by Mehrchand Lachhmandas publ, New Delhi, 1989) Dr. Eggers published the Vaikhānasa-Dharma-sūtras in 1929 (Das Dharma-sūtra des Vaikhānasa, Gottingen). In recent years the Tirumala Tirupati Devasthanams, have published a two volume edition of *Vaikhānasa-gṛhya-sūtra* along with the corn menetary of Srīnivāsa-makhin entitled *Tātparya-cintāmani* (ec by. R. Pārthasārathi Bhaṭṭācārya, 1967). *Vaikhānasa-smārta-sūtra* was published by the Vaikhānasa-mahamaṇḍali, Vijayawada, along with the Bhāṣya of Nṛsiṁha-Vājapeyi (in Telugu characters, two volumes, ed. by R. Parthasārathi Bhaṭṭācārya, 1984-1987). The Srauta section of Vaikhānasa-kalpa-sūtra has appeared from Duggirāla (Guṇṭur dist) in 1987 (in Telugu characters ed. by R. Śrīnivāsācārya). The *Vaikhānasa-sūtrānukramaṇikā* has been published in three volumes from Nallore (Vaikhānasa Bhagavaccāstra-granthamālā, 1982)

WORSHIP OF VISHṆU

The Vaikhānasas are distinguished by their uncompromising devotion to Viṣṇu as the Vedic God par excellence. Their Gṛhya- (smarta-) sūtra (praśna 4, khaṇḍa 10) prescribes that after the customary offerings made to the sacred fire (Agni), Viṣṇu must be worshipped in the homestead, morning and evening, for thereby all gods may be deemed to have been worshipped. It quotes the ancient scripture (Bahvṛca-śruti and *Aitareya-brāh-mana,*

1,1,1) to the effect that the fire-god (Agni) is the lowest of the gods while Viṣṇu is the highest; and that between them, all other gods are accommodated:

अथाग्नौ नित्यहोमान्ते विष्णोर्नित्यार्चा सर्वदेवार्चा भवति। (९५)
अग्निर्देवानामवमो विष्णुः परमस्तदन्तरेण सर्वा अन्या देवता इति ब्राह्मणम् (९६)
तस्माद् गृहे परमं विष्णुं पतिष्ठाप्य सायं प्रातर्होमान्तेऽर्चयति। (९७)

(विमानार्चनाकल्पे,)

अग्निर्वै देवानामवमः विष्णुः परमः तदन्तरेण सर्वा अन्या देवताः। तस्मात्परं नापरमस्ति किञ्चित्
यस्मान्नाणीयो
न ज्यायोऽस्ति कश्चित्। वृक्ष इव स्तब्धो दिवि
तिष्ठत्येकस्तेनेदं
पूर्णं पूरुषेण सर्वम्॥

Among the several gods eulogized in *Ṛgveda* (like Indra, Agni, Viṣṇu, Varuṇa, Vāyu, Parjanya, Pṛthvī, Bṛhaspati, Savitṛ, Sūrya, Aśvins, Rudra and Uśas) it is only Viṣṇu that continued to receive adoration by multitudes, even after the Vedic period made way for the classical age of epics and purāṇas. The credit for holding fast to the Vedic image of Viṣṇu when the Āgama took shape must go to the Vaikhānasas. The Vedic Rudra had to travel a long way and undergo a metamorphosis before he could reappear as the Śiva of the Śaivāgamas. Likewise Viṣṇu had to pass through several stages of transformation before he emerged as the Nārāyaṇa of the Bhāgavatas and

the Vāsudeva of the Pāñcarātras. The Vaikhānasa school retained Viṣṇu in his Vedic context and advocated the worship of Viṣṇu with the six Vedic hymns addressed to Viṣṇu (śaḍ-vaiṣṇavam). Their books admit that Nārāyaṇa and Vāsudeva are expressions which are synonymous with Viṣṇu, but prefer to retain the expression Viṣṇu, as it is the only expression recognised in the Vedic corpus. An analogous situation is cited as a justification. 'Vahni' and 'Agni' both mean the fire-god, but when the offering in fire is made, the proper announcement would be "Agnaye svāhā' and not "Vahnaye svāhā'.

The Viṣṇu of the *Ṛg-Veda* is celebrated for his three gigantic strides encompassing all the worlds ('trīṇi padā vi-cakrame viṣṇuh' 1, 22, 18), for having created the three worlds with his three steps ('eko vi-mame', 1, 154,3), for sustaining the three worlds ('eko dādhāra bhuvanāni viśvā', 1, 154, 4) by his unsurpassed prowess which all creatures praise with one voice ('viṣ-nornukam vīryāṇi prāvocam', 1, 154, 1), and for helping humans live ('jīvase no rajāṁsi', 6, 69, 5) by his three strides which are filled with divine and immortal nectar ('yasya tri-purṇā madhunā padāni akṣīyamānā svadhayā madhanti', 1, 154, 4). He pervades all existence and remains beyond it (1, 155, 5). He abides in the highest realm ('tad viṣṇoh paramam padam', 1, 22, 20), beyond the ken of all mortals but ever perceived by the wise sages whose vision stretches across the heavenly firmament ('sadā paśyanti sūrayah, divīva cakṣur ātatam', ibid). He is a friend of the good folk ('sa hi bandhur itthā', 1, 154, 5), and a compassionate protector ('viṣṇur gopāh', 3, 55, 10), notwithstanding his highest and most august eminence ('viṣṇu sukṛte sukṛttarah', 1,156, 5).

He is not only associated with the most popular god of the Ṛgvedic corpus, Indra, as his trusted friend ('Indrasya yujyas sakhā', 1, 22, 19) who helped him vanquish the fierce demon Vrtra (6, 20, 2; 7, 99, 5; 8, 100, 12 and 4, 18, 11), but also identified with him (1, 155, 1). There are hymns addressed to Indra and Viṣṇu (indrā-viṣnū) together, and to Viṣṇu in his Indra-form as well as to Indra in his Viṣṇu-form. In fact, the dark blue body-colour of the classical Viṣṇu is derived from his incorporation of the nature of Indra, the lord of the blue-sky and of the dark clouds (hence also words like 'indra-nīla' for sapphire or emerald, "indra-gopa' for the blue-coloured insect cochineal, 'indrā-varuṇī' for the wild bitter-gourd which is dark-blue in colour, and 'indrābha' for the blue-hued fowl). In later legends, Nara and Nārāyaṇa, Arjuna and Vāsudeva-Kṛṣṇa preserve this old association between Indra and Viṣṇu. Indra is called Hari, and Viṣṇu Upendra in the purāṇas.

Viṣṇu also represents solar energy in the Vedic context. In fact, the ancient commentator Yāska derives the expression Viṣṇu from the fact of the sun pervading the entire universe with his rays ("atha yad viṣito bhavati, tad viṣṇur bhavati, 'viṣṇur viśater vā vyaśhoter vā', *Nirukta*, 12, 18, 2). Viṣṇu's three strides symbolize three-fold movement of the sun. According to an old authority, Aurṇavābha, cited by Yāska, they represent the rising sun in the morning, the midday sun and the setting sun in the evening. According to another old master Śākapūni, also cited by Yāska, they stand for the passage of the sun through the earth, mid-region and the heavenly region above. The three steps of Viṣṇu signify fire on earth, lightning in the mid-region and solar light in the high

heavens. The solar orb it is that is regarded as 'the highest abode of Viṣṇu' (viṣṇoh paramam padam', according to *Śatapatha-brāhmaṇa* (3, 7, 1, 17). The identification of Viṣṇu with the sun (or solar orb, āditya-maṅ-ḍala) was preserved in the classical period in several legends and also in the description of Nārāyaṇa as seated in the centre of the solar orb ('dhyeyas sadā savitṛ-maṇḍala-madhya-vartī'), in the association between lotus and Viṣṇu, and in the syncretic image of Sūrya-nārāyaṇa.

Numerous references also indicate the association and identification of Indra with the sun. Indra is said ṭo become effulgent when he assumes the form of the sun, and when he performs the yajña (*Śatapatha-brāhmaṇa,* 3, 4, 2, 15: 'eśa vaindro vā eśa tapati'). And Viṣṇu comes to where the sacrifice is being performed in the form of the sun (*Ṛgveda,* 1, 155, 6; 'pratyetyāhavam'). And the sacrifice (yajña) which is personalized by the fire-god, Agni, is regarded as Viṣṇu himself ('yajño vai viṣṇuh',), or as the alṭar of Viṣṇu ('viṣṇos stūpo si', *Yajur-veda*). Agni's identification with Viṣṇu and Sūrya is evident from numerous references in *Ṛgveda* (e.g. 'Viṣṇur itthā paramasya vidvān', 10, 1,3, and 'mūrdhā' bhuvo bhavati naktam agnih tatah sūryo jāyate prātar udayan', 10, 88, 6, and also 5, 38, 1 and 3, 27, 12). Agni is eulogized as the very form of Indra, Sūrya and Viṣṇu:

त्वमग्न इन्द्रो वृषभः सतामसि
त्वं विष्णुरुरुगायो नमस्यः।

(2,1,3)

This illustrated Yāska's view that the one divinity is recognized and adored in diverse forms owing to the many great powers that the divinity possesses ('māha-bhāgyād

devatāyāh eka ātmā bahudhā stūyate', *Nirukta*, 7, 4, 5). He also points out that one god appears in three forms: as Agni on earth, as Vāyu or Indra in the mid-region and as Sūrya in the heavenly realms (*Nirukta*, 7, 5, 1 and 2, cf. also *Bṛhaddevatā*, 1, 69 and 70, "tisra eveha devatāh ..... tat sthāna-vibhāgena tatra tatreha dṛśyate'). The ritual of sacrifice (yajña) was the early technique by means of which the devotee entered into communion with the divine presence. The ancient precursors of the human devotees worshipped the yajña-divinity (viz. Viṣṇu, as personification of yajña) through the yajña-ritual ('yajnena yajñam ayajanta devāh', *Puruśa-sūkta*). The ritual of sacrifice gave way to the ritual of worship at a later date. Indeed, the Vaikhānasa commentators interpret a hymn in the *Ṛgveda* (1, 155, 1) as justifying the iconic worship of Viṣṇu:

प्रवप्रः पान्तमन्धसो धियायते
महे शूराय विष्णवे चार्चते।
या सानुनि पर्वतानामदभ्या
महस्तस्थतुरर्वतेव साधुना।।

This hymn, addressed to Indra and viṣṇu together (Indrā-viṣṇu) and composed by the sage Dīrghatama-aucathya, entreats the performers of sacrifices (adhvaryavah) to offer worship (prārcata') to the great hero who is fond of praises (viz. Indra) and to Viṣṇu, who are both invincible and who settle upon the lustrous mountain-tops ('sānuni, parvatānām' viz. the radiant clouds), as a rider would ride upon a well-trained steed ('arvateva'). The expression 'pra-arcata' is used significantly in the sense of worship ('arca pūjāyām'), and

can hardly have any other connotation. Sāyaṇa's interpretation of the word as meaning 'acquire well' ('prakarṣeṇa saṁpādayatha') is altogether unjustified by etymological considerations, besides being irrelevant to the context. The reference to this hymn in *Bṛhad-devatā* (4, 20) also brings out the idea of worship with a view to attain to the 'mansions of Viṣṇu'. The expression 'arcata' (meaning 'pūjayata') is taken to prescribe daily worship (nityārcanā) and the prefix 'pra' to suggest that worship must be done with knowledge of the greatness of Viṣṇu and with a sense of deep devotion, in the prescribed manner ('prakarṣeṇa, jñāna-bhaktyādi-viśiṣṭa-dharma-purassaram'). Śaunaka's *Ṛgvidhāna* also brings out this sense ('Śaunako' ham pravak-ṣyāmi, nityam viṣṇvarcanam param, pavah pāntam andhaso dhyāyetyardharcavidhānatah'). By the time *Aitareya-brāhmaṇa* (affiliated to *Ṛgveda)* came to be compiled, Viṣṇu was already a deity that was worshipped, but *Taittirīya-brāhmaṇa* (belonging to the Kṛṣṇa division of Yajurveda corpus) is still preoccupied with sacrifices of various kinds (the first kāṇḍa dealing with agnyād-hāna, gavāmayana, vājapeya, soma, nakṣatreṣṭi and rājasūya, and the second kāṇḍa with agni-hotra, upa-homa, sautrāmaṇi, bṛhaspati-sava and vaiśya-sava, the third kāṇḍa, which was later added, being exclusively devoted to the details of nakṣatreṣṭi). The Vaikhānasas, who affiliated themselves to this later faction, found a way of reconciling the worship of Viṣṇu with sacrifices of various types.

If we look at the Vaikhānasa-kalpa-śūtras (the srauta and gṛhya sections), the ritualistic outlook is still predominant, with devotion to Viṣṇu being only a backdrop. But the Vaikhānasa community that emerged in due course

reversed the emphasis. It took into consideration the identification of the primaeval spirit (puruśa) with Viṣṇu (cf. *Śatapatha brāhmaṇa,* 12, 3, 4, 1), who also revealed himself as the entire universe (ibid., 13, 6, 1, 1), the equation of the highest, absolute and all-pervading Brahman with Viṣṇu (*Taittirīya-āraṇyaka,* 10, 11), the association of several groups of hermits (haṁsa, paramahaṁsa, vālakhilya and vaìkhānasa) with the worship of Viṣṇu (cf. *Mahābhārata,* 12, 325, 4 and 12, 336, 14) and the importance that the pursuha-sūkta (*Ṛgveda,* 10,90) acquired. The cult of Viṣṇu was already on the scene, but in an amorphous and sporadic manner. The Vaikhānasas crystallized this cult and gave it a direction. They were the group of sages that was especially dear to Indra (viz. Viṣṇu), according to *Chandoga-brāhmaṇa*:

वैखानसा वै ऋषयः इन्द्रस्य प्रिया आसन्।

It is small wonder, therefore, that they were devoted with steadfast zeal to Viṣṇu as the 'yajña-puruśa' well within the Vedic framework. The non-performance of prescribed sacrifices would amply be compensated by this devotion. We read, for instance, in the *Vaikhānasa-smārta-sūtra* (4th praśna, 12th kāṇḍa, 118-119):

तं यज्ञपुरुषं ध्यायन् पुरुषसूक्तेन संस्तूय प्रणामं कुर्यात्।
यज्ञेषु विहीनं तत् सम्पूर्णं भवतीति श्रुतिः।

Marīci's *Vimānārcanā-kalpa* (95th paṭala in the edition of 1926) mentions that Viṣṇu may be approached by one of four ways: recounting the greatness of Viṣṇu by repeated eulogy (japa), sacrifices in the fire (huta), iconic worship at home or in a temple (arcanā) and unwavering contemplation (dhyāna):

अथ भगवत्समाश्रयणं (समाराधनं) चतुर्विधं भवति
जपहुतार्चनध्यानमिति।
सावित्रीपूर्वं वैष्णवीमृचं, अष्टाक्षरं वा भगवन्तं
ध्यात्वा अभ्यसेत् स जपः।
अग्निहोत्रादि होमे यद्धूयते तद्धूतं होमः। (पूजा)
गृहे देवायतने वा वैदिकेन
मार्गेण प्रतिमादिषु पूजयेत् तदर्चनम्।
निष्कलसकलविभागं च ज्ञात्वा
अष्टांग योगमार्गेण परमात्मानं जीव आत्मना चिन्तयेत्
तद् ध्यानमिति।

A statement from the Vaikhānasa-sūtra to the effect that all Vedic rites, austerities and sacrifices prescribed in the Vedas are only variant forms of worship of Viṣṇu, is cited with approbation:

अथातोऽनुष्ठानकल्पं व्याख्यास्यामः।
सर्वे वैदिकाचारास्तपोयज्ञाश्च विष्णुपूजाविधेर्भेदाः।
इति वैखानससूत्रम्।

The view of the ancient sages (like Bhṛgu) that by worshipping Viṣṇu, the god of gods, in ceremonial splendour again and again, one would achieve the benefits normally derived from the performance of sacrifices, is also mentioned:

उत्सवे देवदेवेशं यं सेवन्ते ते सर्वे पदे पदे।
यज्ञफलं लभेरन्निति भृग्वादयो वदन्ति॥

The worship of gods is of two kinds: iconic (sa-mūrta) and aniconic (amūrta). The latter consists of oblations in the fire, while the former is the worship offered to Viṣṇu

in an icon installed at home or in a temple. The two, according to the sage Atri, have marked correspondences. The setting up of the fire (agnyādhāna) is like unto the installation of the icon (pratiṣṭhā); and the several sequences in the sacrifice are like the sequences in iconic worship; even as the sacrifice concludes with a ceremonial bath, so does the worship which is conducted with splendour and zeal:

देवार्चनं द्विधप्रोक्तममूर्तं च समूर्त कम्।
अमूर्तं गार्हपत्यादि सर्वाग्निषु हुतं स्मृतम्॥
तस्याधानादिकं सर्वं सूत्रे विखनसोदितम्।
तत् सूत्रोक्तविधानेन सर्वमाघार पूर्वकम्।
अस्मिन् कर्मणि तच्छिष्टं होमकर्म समाचरेत्॥
समूर्तमालये बिम्बं नित्यं विधिवदर्चनम्।
अगन्याधानं प्रतिष्ठा स्यादिष्टिः पर्वार्चनादिका।
यागश्चावभृतान्तः स्यादुत्सवस्तद्विधानतः।
विष्णोरेतत् समूर्तं यः पूजनं भक्तितश्चरेत्।
अतीन्द्रियं स गच्छेत् तदक्षयं परमं पदम्॥

(Samūrtārcanā, Chap. 27)

The Vaikhānasas threw their weight in favour of the iconic worship of Viṣṇu, but took care to retain their affiliation with the Vedic tradition in its entirety. Their scriptures which assumed in course of time the form of an independent sāstra, claimed that they were derived directly from the Vedic corpus, that they contained the essential import of the Vedas, and that no blame could be attached to them nor any blemish found in them. The worship of Viṣṇu which their scriptures advocated was in fact what the Vedas themselves suggested, and what the Vedic folk themselves pursued:

वैखान्सं महाशास्त्रं सर्ववेदेषूद्धृतं सर्ववेदार्थसारभूतं
अप्रतर्क्य
मनिन्दितं वैदिकैरुपसेवितं विष्णोराराधनाय शाब्दं
प्रमाणमवलंब्य
विष्णुना विखनस उक्तम्.............।

The ancient law-givers knew that in the worship of Viṣṇu, the Vaikhānasas were only following the lead given by the great sages of yore like Vasiṣṭha, the ascetics like Sanaka, and by the section of the ancient followers of the Vedic tradition who were adherents of the cult of Viṣṇu: (Vṛddha-Hārīta-saṁhitā,l 1,8):

श्रौतं महर्षिभिः प्रोक्तं वशिष्ठाद्यैः पुरातनैः।
वैखानसैश्च भृग्वाद्यैः सनकाद्यैश्च योगिभिः।
वैष्णवैर्वैदिकैः पूवैः यद्यदाचरितं पुरा॥

(Hārīta)

वेदान्तवेदिभिर्विप्रैः तद्वैखानससूत्रिभिः।
याजयेद्यज्ञपुरुषं विष्णुं..............॥

(Vṛddha-manu)

The Vaikhānasas must be credited not only with having institutionalized the iconic worship of Viṣṇu within the Vedic framework, but also with having worked out the relevance of such worship and having spelt out its implications. Bhṛgu's *Kriyādhikāra,* for instance, contains a long discussion on different kinds of worship and their relative merits. Three major approaches to divinity are recognized: (1) worship which is aniconic and purely mental (mānasī); 2) worship which is also aniconic but which consists of offerings in the ritual fire (homa-pūjā);

and 3) worship which is iconic (bera-pūjā). Mental worship is visualization of Viṣṇu in ones own heart, going through all the sequences of worship by merely conjuring up the vision of the articles and the acts. However, when Viṣṇu is visualized for worṣip, it is the iconic form that becomes effective and instrumental. He is well-bedecked with all auspicious ornaments, and is four-armed, carrying conch and discus; he is lustrous like a pure crystal. The devotee causes the eight petals of his heart-lotus open up by the recitation of the sacred syllables, praṇava (OM) and the vyāhṛtis (bhū, bhuvah, suvah), instals on the petals attendant-divinities (lords of the directions). The devotee imagines himself as the Prakṛti, surrounded by the rays of the sun, in the midst of which the solar orb is visualized. And in the centre of the solar orb, the full-moon with cool nectar oozing out of it is visualized. In the centre of the moon, the circle of fire enclosed in a triangle and surrounded by garlands of blazing flames is imagined. In the centre thereof is conjured up the vision of light without smoke, without blemish, excellent and auspicious, subtle like a fine filament and yellow in hue. In the midst of the light is imagined a square seat, made of gold and studded with gems. Viṣnu is visualized as standing on this seat. The devotee then begins the mental worship.

The second variety of worship is performed in the ritual fire that has been set up. In the midst of the burning fire a circle of light is imagined, and in the centre of that light Viṣṇu as the fire-god (Agni) in the latter's iconographic particulars is visualized. Then oblations are offered to the fire.

The third form involves the iconic representation of Viṣṇu which has been duly installed, and which is offered

flowers and other articles of worship. This is regarded as the best form of worship, because the icon that is beautiful to look at will also engage the mind and delight the heart, and the feeling of loving devotion (bhakti) may easily and naturally be evoked. Viṣṇu is easily approached by this means.

मानसी होमपूजेति बेरपूजेति सा त्रिधा।
ह्यत्पुण्डरीकमुकुलमुद्धन्य प्रणवेन तु॥(७)
व्याहृत्या विकसीकृत्य तत्रेन्द्रादिदिगीश्वरान्।
प्रतिष्ठाप्यार्चयेत्स तु मनः पूजेति चोदिता॥ (८)
दलेष्वष्टसु संस्थाप्य द्वात्रिशंत्कसरेष्वपि।
अन्यान् देवान्समभ्यर्च्य आत्मानं प्रकृतिं स्मरेत्॥(९)
रश्मिमालालंकृतं ध्यात्वा तन्मध्ये रविंमण्डलम्।
तन्मध्ये शशिबिंबं च स्त्रवप्तीयूषशीतलम्॥(१०)
तस्य मध्यगतं ध्यायेत् त्रिकोणं वह्निमण्डलम्।
दुर्निरीक्ष्यं सुरैः सवः ज्वालामालासमावृतम्॥(११)
तस्य मध्ये प्रभां ध्यायेन्निर्धूमां निष्कलां शुभं।
नीवारशूकवत्तन्वीं पीतां भास्वत्यनूपमां॥(१२)
प्रभामध्यगतं पीठं चतुरश्रं हिरण्मयं।
नानामणिगणज्वालादुष्प्रेस्यं शुभमुज्ज्वलम्॥(१३)
तस्य मध्यगतं ध्यात्वां नारायणमनामयं।
शुद्धस्फटिक संकाशं शंखचक्रधरं परं॥(१४)
आसनाद्युपचाराणि मनसा तस्य भावयेत्।
एषा तु मानसी पूजा होम पूजा तु कथ्यते॥(१५)
अग्निहोत्रादिहोमेषु सूत्रोक्तन विधानतः।
ध्यात्वाऽग्निमण्डलं तस्य ध्यायेन्मध्ये प्रभां शुभं॥
(१६)

प्रभामध्यगतं ध्यायेदासीनं वा जनार्दनम्।
तप्तहाटकसंकाशं चतुर्हस्तं द्विशीर्षकम्॥(१७)
सप्तहस्तं त्रिचरणं दुष्प्रेक्ष्यं सप्तजिह्वक।
सुक्स्त्रुवौ चाक्षमालां च शक्तिं दक्षिणपणिषु॥(१८)
चामरं व्यजनं चैव घृतपात्रं तु वामनः।
ध्यात्वा यथोक्त हविषा यजेत् तद्धोमपूजनं॥(११९)
एषा सा होमपूजा च बेरपूजाऽधुनोच्यते।
उक्तप्रमाण प्रतिमां हाटकादिमयीं परां॥(२०)
प्रतिष्ठाप्यार्चयेत् सा बेरपूजेति चोदिता।
यथोपयोग शक्यत्वात कर्तुं पुष्पादिपूजनं॥(२१)

चक्षुषः प्रीतिकरणान्मनसो हृदयस्य च।
प्रीत्या संजायते भक्तिः भक्तस्य सुलभो हरिः॥
तस्मात्त्रयाणमेतेषां बेरपूजा विशिष्यते॥

Chapter II

THE VAIKHĀNASA COMMUNITY

The Vaikhānasas as a community are temple-priests. They regard themselves as ordained by birth to be priests, and they are enjoined not to follow any other avocation in life. Their careers are meant to be devoted to the worship of Viṣṇu in one of his major forms. Even in the present period the members of the Vaikhānasa community, barring a few instances, eke out their livelihood solely as priests in temples; and they continue to observe, with considerable rigour, the rites and rituals prescribed in the Vaikhānasa-sūtra and follow the Śāstra injunctions with remarkable fervour. They combine the fire-rituals of the Vedic tradition with the iconic worship of the Āgama variety. They go through the eighteen sacramental rites (saṁskāras) in life, and perform, when conditions are favourable, twenty-six yajñas (five mahāyajñas, seven pāka-yajñas, seven havir-yajñas and seven soma-yajñas). And they style themselves as 'vaidikas', because they accept the ultimate authority of the Vedic corpus, and employ Vedic mantras in all rituals, daily or occasional.

Śrīnivāsa-makhin's *Daśa-vidha-hetu-nirūpaṇam* (about 1050 A.D.) brings out the characteristic features of the scriptures which guide the Vaikhānasa community:

(१) अखिल जगत्कारणभूतेन विखनसा प्रणीतत्वात्।

The scriptures are given by Vikhānas* who is the creator of the entire world (viz. Brahmā)

(२) सर्वसूत्राणमादिमत्त्वात्।

The scriptures of the Vaikhānasas were the earliest of the sūtras, belonging as they do to the Taittirīya branch of Kṛṣṇa-yajurveda, and provided the model for other sūtras;

(३) प्रधानादिकर्मसु श्रुतिमार्गनुसारित्वात्।

The scriptures of the Vaikhānasas accept the Vedic authority in all actions and rituals and even in the preliminary sipping of water for purification (śuddhācamana) they enjoin the adoration of the four Vedas ('Ṛgvedah prīṇatu' etc.);

(४) समन्त्रकसर्वक्रियावत्त्वात्।

All the rituals and rites are invariably accompanied by Vedic mantras, and even a preparatory rite like the washing of the hands for a ritual follows the recitation of a Vedic mantra 'in-droham ubhābhyām';

(५) निषेकादिसंस्कारत्वात्।

The sacramental rites (saṁskāras), beginning with the copulation of the parents before the birth of the child (niṣeka) and ending with the funerary rites in a crematorium (smaśāna) are all prescribed to be conducted according to the Vedic injunctions, and accompanied by Vedic mantras;

(६) अष्टादशशरीरसंस्कारात्मकत्वात्।

The scriptures of the Vaikhānasas insist on the purification of the mental and physical constitution of the

members of the community through the administration of the eighteen sacramental rites;

(७) सांगक्रियाकलापत्वात्।

The Vaikhānasa-kalpa-sūtra is complete in all details and is self-contained; it gives no room for the adoption of injunctions from other sūtras on the maxim 'when no mention has been made in this sūtra on any particular issue, one should follow another sūtra where such a mention has been made' ('anuktam anyato-grāhyam');

(८) मन्वाद्यैः स्वीकृतत्वात्।

Other sūtra-writers like Manu have accepted the contents and style of the Vaikhānasa-kalpa-sūtra;

(९) अखिलजगदेककारणभूतश्रीनारायणैकपरत्वात्।

The scriptures are devoted firmly and exclusively to the worship of Viṣṇu, who is the sole author of the universe;

(१०) तत्सूत्रोक्तधर्मानुष्ठानवतामेव
भगवत्प्रियतमत्वोपपत्तेश्च।

Viṣṇu himself is said to have declared that those who follow the Vaikhānasa-sūtra are dear to him. A verse in Varāha-purāṇa puts into the mouth of Viṣṇu the view that the aśvattha-tree, the red cows, the tulasī-plant and the sage Vikhanas (the ancestor of the community) are the four things that are dear to him; and that among the four, the sage Vikhanas is the dearest;

अश्वत्त्थः कपिला गावः तुलसी विखना मुनिः।
चत्वारो मत्प्रिया राजन् तेषां वैखानसो वरः॥

Whoever were the early Vaikhānasas, the community that bears that name traces its descent from Vikhanas, a word that normally refers to Brahmā, the creator, but in a special sense signifies Viṣnu himself, from whose navel Brahmā sprang forth. The Vaikhānasas are those who follow the injunctions of Vikhanas, and thus are in a sense his descendents. The scriptural lore that the community lives by is the Vaikhānasa-śāstra or Vaik-hānasa-sūtra. We read in *Ānanda-saṁhitā* (Marīci) that the sage Vikhanas who prepared the Vaikhānasa-sūtra according to a branch of the Yajurveda was Brāhma himself:

आदिकाले तु भगवान् ब्रह्मा तु विखना मुनिः।
यजुः शाखानुसारेण चक्रे सूत्रं महत्तरम्।।

But *Kriyādhikāra* (Bhṛgu) identifies Vikhanas with Viṣṇu, or with the first sage who appeared as an aspect of Viṣṇu (viz. Brahmā), and says that the sūtra was taught by this sage (36, 28 and 29):

विखना वै विष्णुः तज्जा वैखानसा स्मृताः।
विष्णुवंशजश्च विखना मुनीनां प्रथमो मुनिः।
तेनोपदिष्टं यत्सूत्रं तत्सूत्रेषूत्तम स्मृतम्।।

Brahmā, the creator, who was the offspring of Viṣṇu, was the first sage, and was called Vikhanas because he dug into his own mind ("manasah khananāt') for creating the scriptural lore:

विखना इति प्रोक्तो मनसाः खननात् सुतः।
ब्रह्मणः सुविशेषेण मुनीना प्रथमो मुनिः।।

In *Mahābhārata* (Śanti-parva') also we read that Brahmā, the creator, was called and he was alsó a sage,

because he dug into his own heart (i.e. did penance) with his own thoughts and entered into a state of profound absorption by the power of yoga, before he acquired the ability to create:

विशेषेणाखननात् यस्मात् भावनामुनिसृष्टये।
तस्माद्विखनसो नाम स आसीदण्डजः प्रियः॥
स्त्रष्टुं स तु समुद्युक्तो ब्रह्मयोनिमयः प्रभुः।
खनित्वा चात्मनाऽऽमान धर्मादिगुणसंयुतम्।
ध्यानमाविश्य योगेन ह्यसीद्विखनसो मुनिः॥

Digging up or into' (*khanana*) appears to be in the background of the expression Vikhanas. Several shades of meaning have been projected. *Ānanda-saṁhitā* speaks of Viṣṇu 'digging up the essential import of the Upaniśads' before he gave the scriptural lore of the Vaikhanasas.

वेदान्ततत्वमीमांसाखननं कृतवान् हरिः।
नाम्ना विखनसं चक्रे तत्पदान्वर्थयोगतः॥

'Digging into the meaning of the Veda' or intense inquiry into the thrust of the Vedic corpus was said to have been accomplished by the first sage, who was therefore called Vikhanas.

खननाद्विखना मुनिः।
खननं तत्वमीमांसेत्याहु।
र्निगमार्थानां खननादिति नः श्रुतम्।

'Digging out the hidden meaning of the Vedas' and revealing them to the human beings, according to *Ānanda-saṁhitā,* were the tasks that Viṣṇu accomplished, and therefore he became known as Vikhanas: and his offspring who was the progenitor of all was known as Vaikhānasa.

अन्तर्हितानां खननाद्वेदानां तु विशेषतः।
स विभुः प्रोच्यते सर्वैर्विखना ब्रह्मवादिभिः।
वैखानसश्च भगवान् प्रोच्यते स पितामहः॥

When the word Vikhanas, in the background of the expression, is interpreted as referring to Brahmā, the creator, a distinction is made in *Nṛsiṁha-purāṇa,* between the older Brahmā (agraja) who was born out of Viṣṇu's mind with only one head and who became the author of the Sūtras, and the younger Brahmā (anuja) who was born out of viṣnu's navel, with four faces, for producing the worlds and denizens in them. Vikhanas, who was the 'older' Brahmā, became the 'younger' Brahmā after six incarnations. The sages Bhrgu, Marīci, Atri and Kāśyapa are said to have received the cult of Viṣṇu from the first Vikhanas (viz. the 'older' Brahmā).

Another meaning that is suggested while interpreting the Aruṇa-ketuka passage of the Yajurveda (beginning with "Apo vā idam āsan salilam eva'), where several classes of sages, including the Vaikhānasas, are said to have appeared soon after creation, is interesting. The word 'vi-khana' is actually a modified form of 'vinakha', even as 'Kaśyapa' has as its original form 'paśyaka' ('seer'). The expression 'vi-nakha' is a double negation of the word 'kha' which means sense-organs: 'na-kha' means one who is devoid of sense-organs; 'vi-nakha' means one who has sense-organs which are tranquil;

न विद्यते खानि इन्द्रियाणि येषां ते नखाः।
न नखाः अनखाः। नञ्द्वयेन सौम्येन्द्रियवत्वं फलितम्।

The Vaikhānasa sages who were the progenitors of this community are reputed to have been peaceful in their

aspect, self-possessed, evolved and sāttvika in their food-habits, according to *Mahābnārata* ('Śānti-parva):

एते वैखानसानां तु ऋषीणां भावितात्मनाम्।
वंशकर्तार उच्यन्ते सात्विकाहारभोजिनाम्॥

The approach of the Vaikhānasa-worship is described as 'peaceful' (saumya). Thus, the expression Vikhaṇas (with its derived form Vaikhānasa) has many shades of meaning: (1) the great god Viṣṇu himself, (2) the creator Brahmā who appeared from his navel-lotus, (3) the great sage who was 'mind-born' and who was instructed by Viṣṇu himself in the matter of worship, (4) the sage who was the progenitor of the lines of the Vaikhānasa devotees, (5) the divine author of the sūtras known after him, and (6) the hermit who was in the third stage of life. It is probable that the Vaikhānasa community was so called because of the involvement of all these aspects. More importantly, the Vaikhānasas are distinguished by their adoption of the Vaik-hānasa-sūtra, which is devoted in all its parts to Viṣṇu and which was initially communicated by Viṣṇu himself to the sage Vikhanas:

आदिकाले तु भगवान् ब्रह्मा तु विखना मुनिः।
यजुः शाखानुसारेण चक्रे सूत्रं महत्तरम्।
तत्सूत्रविध्यनुष्ठानात् स्मृता वैखानसास्तु ते।
यत्सूत्राद्यन्तमध्येषु भगवान् विष्णुरव्ययः॥

(Pura-tantra, cited by Nṛsiṁha-Vājapeya-yāji)

विखनो मुनये पूर्वं सूत्र भगवतेरितं।
तस्माद्भगवतः सूत्रं लोके वैखानसं स्मृतम्॥

The sage Vikhanas (or the primoridal Vaikhānasa) is adored by the community in its daily prayer as one who

is sustained by Viṣṇu (acyuta-saṁśraya), who is engaged in severe austerities (tapogra-niṣṭha), and who is the knower of the highest principle (brahma-darśin). He is described as an expert in the worship of Viṣṇu (Viṣṇu-pūjā-viśārada), as four-armed and seated upon a tortoise-seat holding in his hands the sacred water-pot, rosary and ascetic's staff. He is worshipped as present on the right side of Viṣṇu's main icon. The detail of Vikhanas given by Nṛsiṁna-vājapeya-yājin (*Śrī-bhagavad-arcā-prakaraṇa.* anukramaṇikā, 3rd khaṇḍa) are as follows:

ॐ वैखानसायाऽच्युतसंश्रयाय तपोग्रनिष्ठाय च ब्रह्मदर्शिने स्वाहा।
हेमाच्छादं स्फटिकसदृशं विध्यूडूत्पत्तिभाजं।
दिव्यानाथं रुरुमयमहावाहनं दोष्चतुष्कम्।
विं बीजन्तं विखनसमहं प्राप्तवन्तं भजामि॥

कूर्मासने समासीनं कुण्डलाद्यै र्विभूषितम्।
श्रावणे श्रवणर्षेयं विष्णुपूजाविशारदम्।
कमण्डल्वक्षमालाभिर्दण्डेन सुविराजितम्।
ध्रुवस्य दक्षिणे भागे विखनो मुनिमाश्रयो॥

ॐ विखनसे नमः। ॐ तपोयुक्ताय नमः। ॐ सिद्धिदाय नमः।
ॐ सर्वदर्शिने नमः॥

He is also described as having Viṣṇu as his father and Lakṣmī as his mother, and sages like Bhṛgu as his disciples:

नारायणः पिता यस्य माता हरिप्रिया।
भृग्वादिमुनयः शिष्यास्तस्मै विखनसे नमः॥

Atri gives the story of how the Brahmā obtained from Viṣṇu the Vaikhānasa-sūtra. At the beginning of creation. Viṣṇu taught the creator Brahmā the method of worship according to the Vedic corpus. This teaching was a thousand crore of verses in extent ('sahasra-koṭibhiś ślokaih saṅkhyātam bahu-vistaram'). But this elaborate worship manual disappeared in course of time. Then Brahmā went to the Naimiśa forest as an ascetic with matted hair on the head, clothed in saffron garments and holding a mendicant's staff in hand, and began to perform severe austerities. He meditated for long years on Viṣṇu and by the power of penance perceived the agama (scripture explaining the worship procedure) elaborately as it was once taught by Viṣṇu (apaśyad Viṣṇūktam āgamam vistarāt tadā). He-was now known as Vikhanas or a great sage. He abridged the elaborate teachings, retaining the most essential aspects ('saṁkṣipya sāram ādaya') and taught this version, which was like a well-carved gem (śāṇollikhita-ratnavat), to his sons, Marīci and others, who were hermits. This version was one and a half crore of verses in extent.

धाता विखनसो नाम मरीच्यादिस्तुतान्मुनीन्।
अबोधयदिदं शास्त्रं सार्धकोटि प्रमाणतः॥

The sages who received this abridged teaching were four in number; and as they were the offsprings of Vikhanas, they came to be recognized as Vaikhānasas: Marīcī, Bhṛgu, Atri and Kāśyapa. They recast and further condensed the teaching in four lakhs of verses ('catur-lakṣeṣu granthesu saṁkṣipya saṁhitāh'). And they were responsible for the formation of the Vaikhānasa community.

According to *Ānanda-saṁhitā*, the arrival of Brahmā in the Naimisa forest of Vikhanas was on a Monday, when there was full moon and lagna was siṁha, during the bright half of the Śrāvaṇa month, in the era which began with Svāyaṁbhuvamanu.

Bhṛgu's *Prakīrṇādhikara* (30th chapter, 19-76) gives another account of how the Vaikhānasa community was formed. Before creation, Brahmā had gone to sleep, and when he woke up he wanted to create the worlds. But owing to the effect of slumber, he had forgotten the Vedas, which were indispensable for creation. He tried in vain to create, and tried in vain to recall the Vedas. Worried and helpless, he at length contemplated upon Viṣṇu in his own heart, for Viṣṇu was the very personification of the three Vedas. He worshipped Viṣṇu, and begged for the gift of Vedas ('veda-bhikṣām prayaccha me'). As soon as he worshipped Viṣṇu, Brahmā's mind became clear, and heart peaceful; he could recall the Vedas with all their accessory disciplines. Because he recovered the Vedas that were lost, by digging into his own heart, Brahmā was called Vikhanas, or Vaikhānasa:

Then he was able to create the entire world in accordance with the Vedic way. When the world was created, he brought forth ten seers (Dakṣa, Marīci, Bhṛgu, and others) and imparted to them the Vedic wisdom. This was the origin of the Vaikhānasa scriptures, the teachings of Vikhanas to his mind-born offsprings (hence called Vaikhānasas). The seers in their turn compiled in order to secure the welfare of all mankind the scriptures consisting of injunctions for domestic rites (gṛhya-sūtra), prescriptions for Vedic sacrifices (śrauta-sūtra) and guidelines for social organisation (dharma-sūtra), ('vedānugāni śāstrāṇi cakrur

loka-hitaiṣiṇah'). Those who listened to the teachings and followed them constituted the first Vaikhānasa community. They held in the highest esteem the fire-god (Agni), the teachings imparted by the Vaikhānasa seers, the god of gods Viṣṇu, the immortal Vedic lore, the sacred mantra Gāyatri, the devotees of viṣnu, and the wise sages:

आग्निर्वैखानसं शास्त्रं विष्णुर्वेदाश्च शाश्वताः।
गायत्री वैष्णावा विप्राः सप्तैते बहुपावनः॥ (७९)

Kriyādhikāra (Bhṛgu-saṁhitā) provides a more elaborate account of how the Vaikhānasa mode of worship was instituted (ch. 36). When Viṣṇu at the beginning of the Kalpa was absorbed in meditational slumber (yoga-nidrā) upon the milky-ocean, Brahmā appeared in the lotus, which sprang forth from Viṣṇu's navel. Brahmā, four-faced, contemplated upon Viṣnu as soon as he appeared, whereupon Viṣṇu directed him to create all the worlds and all the creatures in them, and gave him the Vedic lore to help him in the creation. Brahmā created all things, all beings, and all the gods, and worshipped Viṣṇu with the Vedic hymns. However, he became proud of his ability to create, and arrogant. Viṣṇu, in order to correct him, brought forth two demons Madhu and Kaiṭabha, who assaulted Brahmā and snatched from him the Vedic lore, which they then hid in the depths of the ocean.

Brahmā with his power gone became grief-stricken, and wondered how he should worship Viṣṇu now that the Vedic hymns were no longer available to him. Viṣṇu advised him to worship him for five days with the repetition of the twelve-lettered and eight-lettered mantras ("Om 'namo bhagavate Vāsudevāya' and 'Om namo nārāyanāya'). This became what is known as the pāñca-

rātra method of worship. Then Viṣṇu assumed the form of a great fish (Matsya), and diving deep into the ocean killed the demons Madhu and Kaiṭabha. He brought the Vedas up, and gave them to Brahmā, who was overjoyed and began worshipping Viṣṇu again with the Vedic hymns (viz. in the Vaikhānasa way).

Arrogance entered Brahmā's mind a second time, and Viṣṇu, in order to correct him, created the demon Somaka, who attacked Brahmā and took away the Vedas from him. Distraught, Brahmā again approached Viṣṇu and asked him how he should be worshipped, now the Vedas having again gone out of his possession. Viṣṇu advised him to worship without any mantras and in accordance with the Tāntrik procedure. This is known as the Āgneya mode of worship. Viṣṇu assumed the form of a wild boar (Varāha), and killed the demon Somaka with his sharp fangs. He brought back the Vedas and gave them to Brahmā.

Brahmā was happy, and he began again worshipping Viṣṇu with the Vedic hymns. Thus the Vaikhānasa mode of worship came to stay:

पूजयामास विधिवत्पुनर्वेदोदिताध्वना।
यद्वेमन्त्रैः क्रियते तद्वैखानसमीरितम्॥

The story not only highlights the intimate association that prevails between the Vedic hymns and the Vaikhānasa worship, but traces the origin of the community to Brahmā who worshipped Viṣṇu with the Vedic hymns. It was Viṣṇu himself that provided Brahmā with the Vedic lore by digging up and bringing to light the Vedas that were hidden in the dark waters. Thus Viṣṇu it is that truly can be called Vikhanas, and all those who recognize the value of the Vedas that Viṣṇu dug up are like his offsprings,

Vaikhānasas. The ancestor of the Vaikhānasas was the sage, who appeared as an aspect of Viṣṇu, and who was the first of the sages. He reduced the teachings of Viṣṇu to a sūtra-form, which is the basic scriptural background for the community.

There is also an account (given in *Ānanda-saṁhitā,* 17th Chap.) that Vikhanas, who was a sage, performed austerities in Totādri for several years before he moved to Badarī in the Himālayas to meet and serve the divine sages Nara and Nārāyana who were the incarnations of Viṣṇu himself. He, along with his wife Yogaprabhā, is said to have established a hermitage near Badari and settled down there for some time.

क्वचित्कालान्तर विष्णुः नरनारायणात्मकः।
बदरीषमण्डमासाद्य लोकरक्षां चकार ह॥
तस्यावतारं ज्ञात्वा तु विखना पुनिपुंगवः।
तत्र गत्वा जगन्नाथं नरनारायणात्मकम्।
प्रणम्य शिरसा भूमौ श्रीविष्णोराज्ञया मुनिः॥

Nara and Nārāyaṇa then asked Vikhanas to enlighten mankind with regard to iconic worship according to Vedic tradition. So he began wandering about the country, spreading the knowledge about worship. It was in the course of these wandering that Vikhanas arrived in the Naimisa forest and taught Vaik-hānasa-scriptures not only to the four sages Atri, Bhṛgu, Marīci and Kāśyapa (who later became authors of the Vaikhanasa texts), but also to five others Vasiṣṭha, Aṅgiras. Pulaha, Pulas-tya and Kratu:

कश्यपोऽत्रिर्मरीचिश्च वसिष्ठोगिरसोह्यहं (भृगुः)
पुलस्यपुलहश्चैव क्रतुश्च नवसंख्यका:।

एते विखनसः शिष्याः लोकानुग्रहकारिणः॥

(Samūrtārcana)

The Vaikhānasas, tracing as they do their descent from Viṣṇu himself, regard themselves as Viṣnu-devotees by their very birth (garbha-vaiṣṇava-janmanām'), not needing any other initiatory rites (dīkṣā) during their lives to make them Viṣṇu-devotees. The sacramental rites that are prevalent in a Vaikhānasa-household include a symbolic ceremony, unique to this community, known as Viṣnu-bali (or garbhacakra saṁskāra). Prescribed to be performed during the bright half of the eighth month of pregnancy (garbhadhadyaṣtame masyeva śukla-pakṣe', Nṛsimha-vājapeya-yāji on *Vaikhānasa-smārta-sūtra,* 3, 13, 115; cf. Bhṛgu, *Kriyādhikāra,* 36, 42) in order to protect the individual within the womb of the prospective mother ('asyāh garbha-saṁrakṣaṇārtham'), it is a sacrament which follows 'sīmanta' (the ritual before child-birth). The significance of this ritual is that an offering (bali) is made to Viṣṇu ('viṣṇu-devātako balih upāhriyate asmin'); and even inside the mother's womb, the foetus acquires the status of a Viṣṇu-devotee ('grab-hasthaśiśoh garbha-vaiṣṇavatva-siddhyartham'). The ceremony involves a fire-ritual and offering to the pregnant lady the sacrificial sweet rice-pudding (pāyasa) in which the emblem of Viṣṇu (cakra) has previously been dipped and a part offered to the fire. While the woman is drinking the remainder of rice-pudding, the following mantra is recited.:

त्वत्सुतो भाग्यवान् धन्यो गर्भवैष्णवसंज्ञितः।
अप्राकृतो महात्मासौ गर्भचक्रेण लांछितः॥

(Vaikhānasa-Sūtrānukramaṇikā, Part-2)

The belief is that during this ritual Viṣṇu himself will brand on the arms of the individual to be born the marks of conch and discus which he carries in his own hands. Thus the person is a Vaiṣṇava even when he is born, and he is regarded as the offspring of Viṣṇu (viz. Vaikhānasa):

नारायणः स्वयं गर्भे मुद्रां धारयते निजां।
तत्करस्थेन चक्रेण शंखेन प्रथितौजसा॥
करोति चक्रशंखांक शिशोर्वै बाहुमूलयोः।
वैखानसेन सूत्रेण स्यादयं गर्भवैष्णवः॥

(Kriyādhikāra, 36, 43 and 44)

निसर्गवैष्णवा शुद्धा जन्मनाऽऽचार्यसंज्ञिताः।
विखना इति वै विष्णुः तज्जा) वैखानसा स्मृताः॥

(ibid 36, 28)

Śrīnivāsa-makhin's *Tātparya-cintāmaṇi* on *Vaikhānasa-gṛhya-sūtra* (3, 13) explains that when the sacrament is said to accomplish the protection of the womb ('garbha-rakṣaṇārtham ayam saṁskāra uddiṣṭah') the significance of protection is the bestowal of the status of a Vaiṣṇava-devotee concurrently with the dawn of consciousness in the child that is still within the womb:

रक्षणं तु शिशोः ज्ञानोदयसमकाल एव
वैष्णवत्वसंपादनम्।

The practical import of this ceremony is that the child born as a Vaikhānasa is already sanctified and initiated by Viṣṇu himself and does not need any other sacrament or initiatory rite to make him a Viṣṇu-devotee or a qualified priest. He acquires the right to be a priest by his very birth.

This is in contradistinction to the priests of other communities (as for instance the Pāñcarātras), for whom during boyhood a formal ceremony of branding the arms with heated metallic images of Viṣṇu's conch and discus (tapta-mudrāṅkana) is conducted. In some groups, there is the ceremony of 'cold branding' (śitala-mudrānkaṇa, the metallic images of conch and discus dipped in water mixed with white clay) on the eleventh day after birth. A Vaikhānasa not only does not require this ritual, but is prohibited from going through it at any cost. The texts insist that a Vaikhānasa, who gets this ritual of external initiation done to him by his own choice, in ignorance, out of greed, or under duress or force, ceases to be a priest and becomes disqualified even to enter the temple or to touch the icon of Viṣṇu; and ceremonies of expiation (prāyaścitta) are prescribed for overcoming this disability:

श्री वैखानससूत्रस्थस्तप्तमुद्रो भवेद्यदि।
आलयं न विशेत्पश्चात् पूजनं नैव कारयेत्।
अज्ञानाद्वा बलान्मोहद्यदि चक्रांकितो भवेत्।
वैखानसोऽपि सोऽवद्यः अनर्हः सर्वकर्मसु॥
अज्ञानादर्थलोभाद्वा मोहाद्वा परपीडनात्।
तत्पमुद्रा भवेद्यस्य प्रायश्चित्तं विधीयते॥

(Ānanda-saṁhitā)

मत्पुत्राणां न चिह्वानि दीक्षिताश्चिह्नधारिणः।

(Kriyādhikāra, 36, 38)

अहमेव गुरुस्तेषां गर्भवैष्णावजन्मनां।
तापादि पंचसंस्कारक्रिया नार्हन्ति मामकाः।

(ibid, 36, 51)

मद्भक्तियुक्तस्य मदौरसस्य निषेककर्मादिविराजितस्य
न तप्तमुद्रा न मन्त्रदीक्षा गुरुर्मया विना।

(ibid, 36, 54)

Every Vaikhānasa is naturally a priest, and his right to worship Viṣṇu at home or in a temple is inalienable from him, so long as he lives in accordance with the Vaikhānasa-sūtra. Formal initiation into priesthood is usually of three kinds: mental (following purification of the mental constitution), vocal (following recitation of appropriate mantras in mystic arenas like cakrābja-mandala), and physical (consequent upon ceremonial branding of God's emblems on the arms by a guru). A Vaikhānasa recognizes the value of the first two mudrās but rejects the third as repugnant to the Vaikhānasa canon (cf. *Kriyādhikāra*, 36, 54-56).

Texts like *Prakīṇādhikāra* (kriyā-pāda, 30th Chap, 5-11) distinguish between the Vaikhānasa and the Pāñcarātra modes of worship. The former is claimed to be in accordance with the Vedic tradition (which does not recognize initiatory techniques like branding), while the latter follows the Tantra ideology which accords importance to the initiated masters and external consecrations. The worship conducted according to the Tantra is conducive only to the welfare hereafter (kevalam āmuṣmika-phala-pradam), and is beset with misforunes here and now (aśrī-karam). The worship done in the Vaikhānasa way is Vedic in orientation, pacific (saumya) and conducted for the welfare here as well as hereafter (aihikāmuṣmika-phala-pradam):

वैष्णवं द्विविधं शास्त्रं मुनिभिः परिकीर्त्तितम्।
वैखानसं वैदिकं स्याद्वैदिकैरर्चितं द्विजैः॥

पांचरात्रमथाग्नेयं अवैदिकमतार्त्विकम्।
तापादि पंचसंस्कार दीक्षावद्भिः समर्चितम्।।
अश्रीकरं प्रोक्त कवलमुष्मिक फलप्रदम्।
सौम्यं सर्वत्रं संपूज्यं ग्रामादिषु विशेषतः।।
वैखानसं पांचरात्रं वैदिक तन्त्रिक क्रमात्।
ऐहिकामुष्मिक फलप्रदं सौम्यं प्रकीर्तितम्।।

The Vaikhānasas also distinguish themselves from temple-priests who take up the profession of worshipping gods only to eke out their living (devalakas)- They cite the view of Hārīta that the Vaikhānasas who are the brahmins devoted entirely to Viṣnu and engaged all the time in his worship cannot be considered as professional priests.

वैखानसास्तु ये विप्रा हरिपूजनंतत्परः।
न ते देवलकाः प्रोक्ता विष्णुपादाब्जसंश्रयात्।।

The member of the Vaikhānasa community, whether a celibate or a householder, will become a priest with a sense of duty and obligation and not with a view to earn money. His worship of Viṣṇu is like the performance of a daily ritual:

ब्रह्मचारी गृहस्थश्च विप्रो वैखानसस्तथा।
कुर्वन्तो निजकर्माणि विष्णुमेव भजन्ति ते।।

The expression 'devalaka' does' not refer to a caste or community, but to the motivation which prompts the priestly profession. The 'devalaka' is a hireling, who expects the worship that he undertakes to be compensated by monetary rewards:

Even a brahmin who worships in a temple for the sake of the money that he gets would be regarded as a

'devalaka', if he continues this practice for as long as three years. He would then be declared ineligible to perform the normal rituals of a brahmin. The argument is that a Vaikhānasa is born only to be a worshipper, and that he can, or should, take up no other avocation in life; any other brahmin would consent to be a worshipper because of the benefits that are likely to accrue.

Saṁkarśaṇa-samhitā, a Pāñcarātra text, distinguishes between three classes of devalakas: 'karma-devalakas' (who worship only because of monetary benefits), 'kalpa-devalakas' (the priests who are acquainted with the Pāñcarātra method of worship, but have not been properly initiated), and 'suddha-devalakas' (the priests acquainted with the Āgama, but worshipping goddesses like Bhadra-kāli for the sake of livelihood).

कर्मदेवलकाः कचित्कल्पदेवलकाः परे।
शुद्धदेवलकाश्चान्ये त्रिधा देवलकाः स्मृताः॥
अर्थार्थी कालनिदशी यो देवं पूजयेत्स हि।
कर्मदेवलको नाम सर्वकर्म बहिष्कतः॥
पाञ्चरात्रविधानज्ञो दीक्षाविरहितोऽर्चकः॥
चतुवदाधिकारोऽपि कल्पदेवलकः स्मृतः॥
आगमोक्तविधानज्ञो भद्काल्युपजीवकः।
शुद्धदेवलकः प्रोक्तः सर्वकर्मबहिष्कतः।

Ānanda-saṁhita (4, 79 ff) gives a different account: *Viṣṇu-dharmottara* declares that even a Brahmin, learned in all the four Vedas, would be an outcast if he worships God for the sake of others and for the money that he gets:

देवार्चनपरो योऽपि पराथ वित्तकांक्षया।
चतुवदधरो विप्रः स चण्डालसमो भवेत्॥

The Vaikhānasa texts prescribe that a priest, whether a celibate or a householder, must be spiritual in orientation, and must be engaged in the study of the scriptures. He must have an excellent conduct, be truthful and honest, wise and acquainted with yoga practices. He must undertake worship only out of devotion, and with no other consideration:

अध्यात्मगुणसंयुक्तो विप्रः स्वाध्यायसंयुतः।
वृत्तवान् सत्यवादी च ज्ञानशीलश्च योगवित्।
गृहस्थो ब्रह्मचारी वा भक्तयवार्चनमारभत्।।

(Kriyādhikāra, 9th Chap 23-24)

His mornings are spent in worship, and after his lunch he should spend his time in studying the Vedas or the accessories to the Vedas (vedānga):

भोजनानन्तरं वेदांगान्यथ वा पठेत्।

He must also perform all the rituals prescribed in the Vedas (viz. the Brāhmanas) and must follow the code of conduct which is most proper, for if one does not fulfil the obligations that appertain to his caste and status in daily life, all his rituals would be useless. If one worships without devotion, such worship too would be ineffective: and without devotion everything would be inane:

नित्याचारविहीनस्य समस्ता निष्फला क्रियाः।
विष्णुभक्तिविहीनस्य यथा सव सुनिष्फलम्।।

VAIKHANASA VIEWPOINT

Vaikhānasas are distinguished, as said earlier, by their acceptance of Viṣṇu (in his Vedic context) alone as the

object of worship. Although they are now recognized as a sect among the Sri-Vaiṣnavas, like the Pāñcarātras, they do not recognize Rāmānujācārya or the Ālvārs as their gurus or guides; nor do they subscribe to the Visiṣṭādvaita philosophy. In the Vaikhānasa mode of worship there is no room for the adoration of the Bhāṣyakāra (viz. Rāmānuja) or the Ālvārs, and there is no sequence in which the Prabandha passages (or Tamil hymns of the Ālvārs) are recited. The worship is conducted entirely with the hymns selected from Rgveda and Yajurveda, and with the accompaniment of the fire-rituals prescribed in the brāhmana texts, mostly belonging to the Krṣna division of Yajurveda. The tāntrik involvements like 'internal worship' ('antar-yāga'), the employment of 'seed-syllables' (bījākṣara), and the sequence of projection of the deity from ones heart onto the icon are conspicuous by their absence in the Vaikhānasa worship.

The Vaikhānasa texts recognize that Godhead in the formless aspect (nirākāra) may be worshipped on a seat (sthandila), in the solar orb, in water (jala), in the sacred ritual fire (aupasanāgni) or in ones heart (hrdi), but more significant than this aspect, according to these texts, is the one with form (sākāra). The iconic (arcā) representation of Godhead not only provides a convenient prop (sālamba) for the devotee, but is in reality possessed of the divine presence. The icon acquires a worshipful status only when it is duly installed and consecrated (pratiṣthā), and once consecrated divine presence abides in it for ever ('pratiṣthāyā pratimāsu sarvadā sannidhāna-sambhavāt'). The etymological meaning of the expression 'pratiṣthā' ('installation and consecration') is that the divine energy is infused into the icon ('bimbe sakti-sthāpanam'). This

is accomplished by the great power of meditative absorption possessed by the ācārya who officiates. Thus, iconic worship is not merely symbolic for the vaikhānasa: the icon is really a divine manifestation, which is augmented and made effective by worship:

> तदाराधनं द्विविधम् अमूत समूर्तमिति। अग्नौ हुतं अमूर्तम्।
> प्रतिमाराधनं समूत। तच्छ्रेष्ठं। यजमानभावेऽपि अविच्छिन्नं भवति।

(Vimānārcanā-kalpa 1, 1, 1)

> साकारं च निराकारं हरेराराधनं द्विधा।
> प्रतिमाराधनं मुख्यं साकारमभिधीयते॥
> स्थण्डिले च जले चैव हृदये सूर्यमण्डले।
> आराधनं निराकारमतः साकरमुत्तमम्।

(Kriyādhikāra 9th chap)

It is, however, recognized that for final liberation, it is the accomplishment of the formless Brahman that becomes necessary, but before one is able to attend to the formless Brahman, worship of an icon, which is Brahman with form, must be resorted to. This is an expedient in view of the normal limitations of the human mind. Accustomed as we are to perceive and respond to the things that have sensible *form and shape. we find) it diffcult,* indeed almost impossible, to entertain the thoughts of an indeterminate Absolute, unless great perseverance and unremitting practice facilitate our efforts. Further, the idea of the sacred is easily implanted in our minds, and the sense of devotion settles in our hearts, when the icon that is properly installed and consecrated is worshipped

elaborately and in accordance with scriptural sanctions. And the icon in such a case houses the divine presence, and makes for our good here (aihika) and prepares for our ultimate emancipation (āmuṣmika). That is why the texts counsel that iconic worship must be resorted to by all, especially by those who are involved in the transactional world:

सगुणे ब्रह्मणि बुद्धिं निवेश्य पश्चान्निर्गुणं
ब्रह्माऽश्रित्य
मोक्षे नित्यं यत्नं कुर्यादिति विज्ञायते।

(Commn. on Vaikhānasa-Smārta-sutra, 8,11,113)

सालम्बं सगुणं श्रेष्ठं सकलं कौतुकार्चनं
सकामानां समुचितं संसारश्रमिणां सदा॥

(Kriyādhikāra, 7,12)

आवाह्य कौतुक तस्मान्नित्यं विधिवदर्चयेत्।
सकामाकामयोयाग्यं ऐहिकामुष्मिकप्रदं॥

(ibid1)

Although the Vaikhānasa texts align themselves against the Tāntrik tradition, there is at least one particular detail of worship which they share in common with the latter, and that is the assumed identification of the, devotee with the deity during worship. The Tāntrik position rejects as impossible the communion of the human with the divine unless the worshipper identifies himself with the worshipped. The worshipper is said to pass through three phases (1) he regards himself as wholly belonging to the deity, without however a direct encounter with the deity ('tasyaivāham'); (2) then, an encounter does occur and the devotee can confide with the deity: 'I am thine'

('tavevāham'); and finally (3) the culmination of the encounter results in the feeling that the worshipper himself is the deity, and thus the deity does not exist apart from him ('tvamevāham'). In the Vaikhānasa texts, it is prescribed for purposes of invocation (āvāhana) that after the worship of the enclosure-deities (āvarana-pūjā) and the worship of door-guardians (dvāra-pāla-pūjā), the priest should station himself in front of the icon (behind the screen), and reciting the 'ātma-sūkta' should enter into a state of meditative absorption, when he will become in fact Viṣnu himself. Then follows the sequence of symbolic and ritual 'placement' (nyāsa), after this identity of self with Viṣnu is transferred to the main icon.

Derived from this facility with which the priest can identify himself with the Deity during a worship sequence is the notion that the priest has an enduring divine presence within him. We rẹad, for instance, in Bhrgu's *Kriyādhikāra* (36, 59-60) that Viṣnu has two forms: the icon and the priest. The icon acquires divinity after invocation (āvāhana), while divinity abides always in the priest. He is therefore to be regarded as a mobile god:

रूपद्वयं हरेः प्रोक्त बिम्बमर्चक एव च।
बिम्बं त्वावाहनादूध्व सदा सन्निहितोऽर्चक॥
अर्चकस्तु हरिः साक्षाच्चर रूपी न संशयः।

The 'Ātma-sūkta' (*Vaikhānasa-samhitā*, mantra-prasna, 5, 49; *Arcanā-sāra-samgraha*, and Kāsyapa's Ācara-kānda) is a collection of nine verses in the triṣtubh metre. Its employment is peculiar to the Vaikhānasa worship. It is recited while invoking the form of Viṣnu in his cosmic aspect (sa-kala), and it is meant to enlarge the consciousness of the worshipper to cosmic dimensions so that his own

constitution may accommodate Viṣṇu's 'sakala' form. It is a procedure by means of which the priest's self identifies itself with the highest of selves, viz. Viṣṇu. The hymn is called Ātma-sūkta not only because it begins with the words 'ātmātmā' but also because it concerns itself with transforming the individual self into the cosmic spirit.

आत्मात्मा परमान्तरात्मा मह्यन्तरात्म।
यश्चादिरात्मा स तु नोन्तरात्मा।
व्यावेष्टि विश्वं सकलं बिभर्ति।
यो व्यक्तपुण्यः स तु नः प्रधानः॥१॥

"(1) That which is the self of the self, the supreme self, the inner self, the inner self of the earth, and the primordial self, is indeed our inmost self; it pervades the universe and sustains all things. As if the merit manifests itself, it is our chief.

प्राणः प्रणीतिः स उदान आदि
र्वरदो वराहो व्यानश्च मे स्यात्।
तपसां च मूर्तिः कपिलो मुनीन्द्रो।
यश्चापानो हयशीषा नः॥२॥

(2) The outward breath (prāna) is our guide (praniti); the upward breath (udāna) is the primordial and boon-bestowing boar (varāha); the spreading breath (vyāna) is the form of Kapila, the sage who is the personification of penance; the downward breath (apāna) is the horse-headed deity, Hayagrīva.

यत्सव अश्नात्यजरः समग्रं।
श्रियं ऊर्जयुक्त स तु मे समानः।
बलं आसुरं यत्सततं निहन्ता।

ब्रह्मा बुद्धिम गोप ईश्वरः॥३॥

(3) My digestive breath (samāna) is that which devours everything, even the goddess of prosperity (Sri) with her energy; my strength vanquished at all times evil forces, and my intellect is verily the Brahmā, and Īsvara is my protector.

सविता च वीय इन्दुश्च धातु।
रसयुतं भूता भूताः उदरं नभो वा।
भूमिर्यथांघ्रिर्ववृधेऽशमीशः॥४॥

(4) Savitr (the aspect of Sun-god) is my sex-energy, the moon is the watery ingredients in my body; the five basic elements (bhūtas: earth, water, fire, air and ākāsa) are the constituents of my body; the sky is my head, the mid-region is my belly; and the spreading earth constitutes my feet; I am indeed the ruler of all things.

अस्थीणि मे स्युरथ पर्वताख्या।
भुजगश्च कशा दिवि ये चरन्तः।
द्यौ नेत्ररूपौ पृथुपृश्निमुख्यौ।
रुधिरं च सारं सकलं च तोयम्॥५॥

(5) My bones should verily be called the mountains; my hairs are the serpents that move about in the heavens; my two eyes are the wide earth and the high sky; and my blood is the essential watery content of the universe.

स्नायवो मे आसन्नदीर्भृगुम हृदयमस्तु।
सव अन्ये मुनयाऽगभूताः।
वेदा मे आस्यं जिह्वा मे सरस्वती।
दन्ता मरुत उपजिह्वा उपश्रुतिः॥६॥

(6) My sinews are the rivers on the earth, my heart is Bhrgu himself (the Vaikhānasa sage) and my limbs are all the other sages; my mouth represents the Vedic lore and my tongue is the goddess of speech, Sarasvatī; the wind-gods (maruts) are my teeth, and my epiglottis is the revelation of the sacred texts.

वृषणौ मित्रावरुणावुपस्थाः प्रजापतिः।
आंत्रा मे वेदाः श्रुतिस्मृती मेधा धारणे।
स्वेदं मे वष मूत्रकोशं समुद्रम्।
पुरीषं काञ्चनम्॥७॥

(7) My testicles are the twin gods Mitra and Varuna, my sex organ is the creator Prajāpati; my entrails are the Vedic hymns;

my intellect (medhā) and retention (dhāranā) are the revealed texts (sruti) and the texts subsidiary to them (smrti); my perspiration is indeed the rains, and my bladder is the ocean itself; my faecal matter is gold.

सावित्री गायत्री मर्यादा वेदी।
हृत्पुण्डरीक विमले प्रविष्टः।
सकलः सलक्ष्मीः सविभूतिकांगो।
यत्सव पुण्यं मय्यधिष्ठानमस्तु॥८॥

(8) The hymn in the gāyatri metre addressed to the sun-god (Savitr) is the sacred precincts and the altar; and into the pure lotus of my heart has entered Viṣnu in his cosmic aspect (sa-kala), along with the goddess of wealth (Srī), in all his glory; may all that is filled with merit in me provide for Him a foothold.

सवषां देवानां आत्मकः।

सवषां मुनीनामात्मक-
स्तपोमूर्तिरिह पुण्यमूर्तिरासन्॥९॥

(9) May I contain in myself the essence of all the gods and all the sages, may I be a personification of austerities (tapo-mūrti) and of all merit (punya-mūrti)".

The purpose of the ritual of invocation (avahana) of the supreme, transcendental and all-prevading Viṣnu (the etymological meaning of the word Viṣnu is 'pervader') in the heart of the devotee or in an icon is to facilitate contemplation of the Deity in one place; even as the fire which spreads all over the forest blazes forth especially in some places. Invoked by appropriate mantras in the icon, or meditated intensely and devotedly in the heart, Viṣnu makes his presence felt in the icon or in the heart, and receives the worship offered (cf. *Kriyād-hikāra*, 7, 36-38).

Vaikhānasa-worship is essentially Viṣnu-oriented, but Viṣnu is worshipped in his comprehensive and pervasive aspect (in accordance with the root-meaning of the word, 'viṣ! vyāptau'); and when Viṣnu is invoked for worship, his presence includes the presence of all the other gods as his retinue (sa-parivāra). Hence worship of Viṣnu means worship of all the gods ('viṣnor arcā sarva-devārcā bhavati') (See for the names and placement of the principal gods in the Viṣnu shrine under the entries ĀVARANA and PARIVĀRĀLAYA in the Āgama-kośa Volumes). The Vaikhānasa insistence that Viṣnu be worshiped as Viṣnu (and not as Vāsudeva) underlies the significance of the comprehensive and pervasive character of Viṣnu.

A ritualistic application of this significance can be seen in the custom prevalent in the Vaikhānasa temples

of having three icons in addition to the main and immoveable stone icon in the sanctum (dhruva-bimba). The main icon represents in reality Viṣnu, possessed of all the powers of divinity and properly installed as a worshipful deity (arccā). Even as the Vedas speak of 'the three strides' that Viṣnu took ('trīni padā vi-cakrame Viṣṇh'), the main icon in the temple also makes three strides represented by three other icons, thus making for pervasion and comprehension: kautuka-bera' which receives all daily worship (nityārcanā); 'snapana-bera' used for occasional rituals (naimit-tikārcanā), and 'autsava-bera', used for the sake of the people who are motivated by wordly desires (kāmyārcanā).

The symbolism of the four icons (catur-mūrti) is interesting. The main icon is Viṣnu, who being all-pervasive, does not move about. When the presence of Viṣnu crystallizes itself for the sake of receiving worship from the devotees, the spirit of the main icon moves out into the 'kautuka-bera', which rests on the seat of worship (arcā-pītha). This is the first stride. Then, as the sequences of worship necessitate such rites as administering a bath, the spirit of the main icon moves into the 'snapana-bera' which is placed in the enclosure for bath (snapana-maṇḍapa) which is outside the sanctum. This is the second stride. And the third stride is represented when the 'autsava-bera' is taken out in procession (utsava) along the corridors of the temple-enclosures or on the streets of the township. The spirit of the main icon now reaches beyond the confines of the temple.

नित्यप्रधानपूजार्थं कौतुकं संप्रकल्पयेत्
स्नपनं स्नपनार्थं चाप्युत्सवार्थं तथौत्सवम्॥

To these three is usually added another icon known as 'bali-'hera' for the sake of distributing food daily to the attendant deities located in the enclosures.

नित्यं तु बलियात्रार्थं बलिबिम्बं च मुख्यतः।

When the same moveable icon is used for daily worship, occasional rituals, processions and food-offering, it is known as 'bhoga-bera'.

सर्वत्र सर्वभोगार्थं भोगबेरं च कचना।

The system of using four (catur-mūrti) or five icons (pañca-rnūrti) in temple-worship does not look upon them as separate or independent deities, but recognizes the main and immoveable icon which is confined to the sanctum as the only worshipful form of Vishnu (arcā-mūrti), and as the original form (ādi-mūrti) for the other three or four icons. And there is also the supposition that the 'kautuka-bera', which is used for daily worship (nityārcanā), is an emanation of the main icon, and next to it in importance. The texts speak of them together as forming one unit. Hence also the insistence that the 'kautuka-bera' must be an exact replica of the dhruva-bimba:

ध्रुवकौतुकयोरैक्ये ध्रुवार्चनमुदाहृतम्।

(Kriyādhikara, 8, 146)

ध्रुवबेरानुरूपं च कैतुकं परिकल्पयेत्।

(ibid, 3, 21)

From the 'Kautuka-bera' proceeds the 'snapana-bera', even as from the 'snapana-bera' proceeds 'autsava-bera'. When 'bali-bera' also is recognized (in the pañca-mūrti system), it is derived from the 'autsava-bera'.

According to Kāśyapa's *Jñāna-kāṇḍa* the, differentiation of the worshipful image in terms of three icons is of the

same kind as the conception of 'triple-fire' in the sacrificial context (Yathaikasmin grhe tretāgnīn kalpayati tathaikasmin vimāne kautukamautsavamarceti trīnī berāni kalpayet, chap.54, TTD ed. 1960, p.95). The dhruva-bera is like the 'aupasanāgni' or the fire worshipped at home. The seat on which the icon stands is the pot in which the fire is placed (agnyāyatana). Even as the one fire is used to light the other fires, (gārhapatya and āhavanīya), the spirit of the deity is invoked into the kautuka-image and autsava-image from the dhruva-image:

यथा गार्हपत्यादौ आहवनीयादिष्वग्निं जुहोति।
तथा ध्रुवबेरात् कौतुक बिम्बादिषु समावाह्यार्चयत्॥

(काश्यपीये ज्ञानकाण्डे)

Bhṛgu's *Kriyādhikāra* (9, 7-9) compares the system of having five icons for one deity to the ritual of having five different fires, or to the conception of five vital currents (parāṇa, apāna, vyāna, udāna and samāna) in the same body:

यथा कर्मण एकस्य कल्पिता पंचवह्नयः।
यथा चैकशरीरस्य वायुपंचककल्पनम्।
तथैवैकविमानस्य पंचबेराणि कल्पयेत्॥

(क्रियाधिकारे, ९, ७, ९)

He too recognizes the system of three icons: dhruva, kautuka and autsava, and likens it to the custom of having three ritual fires.

अन्यथा नार्चयेद् विद्वान् स्नापनोत्सवकौतुकान्।
त्रेताग्निरिव कर्तुस्तदेकैकं तत्समं विदुः॥

(यज्ञाधिकारे, १७, ९)

He further provides the option of having only the dhruva-icon for worship, like the 'aupasanagni'. He also mentions that the worship of the dhruva- icon alone is suitable for those who are engaged in the world without any desires ('dhruva-berārcanam proktam nirāṣī-karma-kariṇam', 7, 11) while the worship, of the kautuka-icon is fit for the worldlings who are motivated by desires ('sakāmānām samucitam saṁsārāramiṇām idam', 7, 12).

Analogous to the four-fold or five-fold iconic representation in worship, there is the four-fold (catur-mūrti) or five-fold (pañca-mūrti) aspects of the Godhead. Corresponding to the main icon (dhruva-biṁba) is the primary aspect of the deity known as Viṣṇu. And Viṣṇu's four aspects that become relevant not only during worship but also in the stages of emancipation that result from worship: Puruśa, Satya, Acyuta and Aniruddha. If Viṣṇu is considered as the primary and comprehensive divinity (ādi-mūrti), then the four aspects are regarded as 'vyūhas' (which however is a later expression) thereof (emanatory forms), and this is the notion of 'catur-mūrti'. If, on the other hand, Viṣṇu is also counted along with the other four, we have the 'pañca-mūrti' conception, which is the more popular one. In Marīci's *Vimānārcanā-kalpā* (89th paṭala) we find that these five forms, like the five icons, are likened to the five ritual fires (sabhya, āhavanīya, anvāhārya, gārhapatya and āvasathya), the five primary elements (earth, water, fire, air and ākāśa) and the five vital currents (prāṇa, apāna, vyāna, udāna and samāna).

Mahābhārata (Āśvamedhika-parva, Anu-gītā section, 'Vaiṣnava- dharma', Nakulopākhyāna, 92) (Nṛsiṁha-vājapeya-yāji's gloss) mentions this five-fold division, and distinguishes it from the four-fold division of the

Pāṅcarātra (into Vāsudeva, Saṅkar-śana, Pradyumna and Aniruddha). Yudhiṣṭhira asks Kṛṣṇa how Godhead is to be worshipped and what the views of the Vaikhānasas and Pāñcarātrikas are in this regard. Kṛṣṇa answers:

श्रुणु पांडव तत्सर्वमर्चना क्रममात्मनः।
स्थडिंले पद्मकं कृत्वा साष्टपत्रं सकर्णिकं॥
अष्टाक्षरविधानेनाथवा द्वादशाक्षरैः।
वैदिकैरथवा मन्त्रैः मम सूक्तेन वा पुनः॥
स्थापितं मां ततस्तस्मिन्नर्चयीत विचक्षणः।
विष्णुं च पुरुषं सत्यमच्युतं च युधिष्ठिर॥
अनिरुद्धं च मां प्राहुर्वैखानसविदो जनाः
अन्येत्वेवं विजानन्ति मां राजन् पांचरात्रिकाः।
वासुदेवं च राजेंद्र संकर्षणमथापि वा।
प्रद्युम्नं चानिरुद्धं च चतुर्मूति प्रचक्ष्यते।
ताश्चान्याश्च राजेन्द्र संज्ञाभेदेन मूर्तयः।
विध्द्यनर्थान्तरा एवं मामेवं चार्ययेद् बुधः॥

(cf also Prakīrṇādhikāra: 33,18-20)

भवन्ति मूर्तयस्तस्माच्चतस्रो विषयैर्निजैः।
चातुरात्म्यादादिमूर्तेश्चस्त्रस्तत्र मूर्तयः॥
विष्णुश्चैव महाविष्णुः सदाविष्णुरिति क्रमात्॥
व्यापी नारायण इति तन्नामानि ततः क्रमात्॥
विष्णोरंशस्तु पुरुषो महाविष्णोस्तु सत्यकः।
सदाविष्णोरच्युतः स्याद् व्यापिनोऽशोनिरुद्धकः॥
धर्मादिभिर्ब्रह्मगुणैश्चतुर्धा भेद ईरितः॥

Thus Vaikhānasa viewpoint with regard to the five forms appears to be an ancient one, but the statement in the epic that the Vaikhānasa and Pāṅcarātra viewpoints are

the same ('anarthāntara') is rather hard to substantiate, although the Vaikhānasa writer Śrīnivāsa-makhin quoted these verses approvingly (without, however, including in the citation the last verse quoted here) in his gloss *Tātparya-cintāmani* on *Vaikhānasa-gṛhya- sūtra* ('Dasa-vidha-hetu-nirūpana').

The viewpoint which is peculiar to the Vaikhānasas may briefly be stated here. Iconic worship is the royal road to emancipation from the worldly bondage of misery, and emancipation consists of the individual soul directly experiencing the presence of the supreme self, viz. Viṣṇu:

तदाराधनेन संसारार्णवनिमग्नो जीवात्मा परमात्मान नारायणं पश्यति। नित्यं गृहे देवायतने वा भक्त्या भगवन्तं नारायणमर्चयेत् तद् विष्णोः परमं पदं गच्छतीति विज्ञायते।

(वैखानसकल्पसूत्रे)

The individual soul (jīva), when it frees itself from phenomenal fetters, enters into the sphere of Viṣnu (known as Vaiṣṇavāṇḍa) in four successive stages, each stage being designated a plane of Viṣṇu-experience (Viṣṇu-loka). The lowest of the stages is 'Āmoda', where the presiding aspect of Godhead is called Viṣṇu; and the individual soul experiences the pleasure of residing with Godhead in the same plane (sālokya). The next stage is 'Pramoda', where Mahā-viṣṇu presides; and the individual soul experiences the great delight of residing in close proximity with the Godhead (sāmīpya). The stage higher than this is 'sammoda', where the presiding aspect is Sadā-viṣṇu, and where the individual soul experiences the

joy of obtaining the same form as that of the Godhead (sārūpya). The highest stage is Vaikuṇṭha- loka where Vyāpīnārāyaṇa presides, and where the individual soul experiences the union with Godhead (sāyujya).

The four aspects of Viṣnu with reference to these four planes of 'Viṣṇu's sphere' are designated Puruśa, Satya, Acyuta and Aniruddha respectively. These are distinguished by the dominant and divine traits which the aspects reveal in each plane and which the individual soul shares: virtue (dharma) in the first, wisdom (jñāna) in the second, sovereignty (aiśvarya) in the third, and dispassion (vairāgya) in the fourth. The four planes of the Viṣnu's world are regarded as the four quarters (pāda) of Brahman: āmoda' represents one quarter of Brahman, 'pramoda' one half, and 'sammoda' three quarters, while Vaikuṇṭha-loka is the full Brahman symbolizing the 'highest foothold of Viṣṇu' ('tad viṣṇoh paramam padam') which is reached when Viṣṇu (the first plane) 'makes three strides' ('trīṇi padā vi-cakrame viṣṇuh').

In temple-worship of the Vaikhānasa system, the four aspects of Viṣṇu are visualized as four forms located around Viṣṇu in the immediate enclosure: Puruśa to the east, Satya to the south, Acyuta to the west and Aniruddha to the north ('prāgādi catur- dikṣu'). The forms are also differently conceived. Viṣnu in the center is dark-coloured and wears golden coloured garments. He is well bedecked with all auspicious ornaments and is adorned with the Śrī-vatsa mark on his right chest. He is four-armed, carrying conch and discus in his upper hands and showing the gesture of protection in his right normal hand, the corresponding left hand holding the hip (kaṭyavalambita). He has the goddess Śri on his right side and the

goddess Bhū on his left. All the other aspects are four-armed and carry conch and discus.

Puruśa who is shown to the east of Viṣnu faces the eastern direction (prāṅgmukha); he is fair-complexioned, wearing yellow garments. The variant forms Śrī and 'Medinī' (Bhū) are on his sides. Satya who is shown to the south of Viṣnu faces the southern direction (dakṣiṇābhimukha), and is collyrium-hued; he wears red garments and is flanked by Dhṛti and Pauṣṇī. Acyuta is located to the west of Viṣṇu, and he faces west. He is golden coloured, and wears dark blue garments. He is accompanied by Pavitrī and Kṣoṇī" Aniruddha is to the north of Viṣṇu, and he faces the northern direction. His body-colour is like that of coral, and he is seated upon the coils of a serpent with five, seven or nine hoods. His consorts are called Pramoda-dāyinī and Mahī.

The four forms correspond to the four iconic variants of the main images in the sanctum (dhruva-biṁba) which represents Viṣṇu. Puruśa is symbolized by the kautuka-icon, Satya by the autsavaicon, Acyuta by the snapanaicon and Aniruddha by the bali-icon. During actual worship, however, Aniruddha is omitted, and the kautuka, autsava, snapana and bali images are taken to represent Viṣṇu, Puruśa, Satya and Acyuta respectively. The aspect of Aniruddha is imagined to be present in the bali-altar, in the sacrificial fire-pot (agni-kuṇḍa), in the temple (vimāna) and in the priest (arcaka).

In spite of the conception of Viṣṇu as having aspects (mūrti) and iconic forms (bera), as accompanied by consorts (devīs) and as surrounded by a retinue of gods (parivāra), the Vaikhānasa outlook is in the real sense idealistic. It holds Godhead to be inscrutable, immutable,

indefinable, without qualities or aspects, and supporting all things. It pervades everything even as butter in milk, oil in the gangly seed, fragrance in a flower, juice in a fruit, or fire in wood. He must be conjured up in mind, and must be invoked within the heart. Even as the fire blazes forth by the friction of the araṇī-sticks, Viṣṇu appears in the heart of the devotee by constant contemplation. This is his 'sa-kala' form, the absolute materializing itself by the devotion and visualization of the devotee.

सर्वाधारं सनातनमप्रमेयमचिन्त्यं निर्गुणं निष्कलं क्षीरे
सर्पिस्तिले तौलं पुष्पे गन्धं फले रसं काष्ठे
अग्निमिव सर्वव्यापिनं परमात्मानं मनसा
संकल्प्यावाहमेदावाहनमुद्वासनं विष्णोरयुक्तंमित्रत्यथा
ह्यारण्यां व्याप्ते वह्निर्मथनात्सन्निहितो भवति तथैव
ध्यानमथनेन भक्तस्य हरि विष्णुः सन्निहितो भवति।

(Vimānārcanā-Kalpa, 31 st paṭala)

काष्ठेऽग्निर्मथनादुज्ज्वलन्निव निष्कत्ताऽत्मको
विष्णुर्ध्यानमथनेन भक्त्या संकल्पनात्सकलो भवति

(ibid, 80th paṭala)

It is in order to facilitate contemplation that icons are to be worshipped, Śaunaka, the author of *Ṛgvidhāna*, is credited with the following counsel: "A beautiful image of Viṣṇu, with a smiling countenance and graceful looks, must be got prepared in metal; the image must be delightful to the devotee. Then it must be worshipped and meditated upon. By this means, the devotee, freed from defects, will enter that very form of Brahman".

सुरूपां प्रतिमां विष्णोः प्रसन्नवदनेक्षणां
कृत्वात्मानः प्रीतिकरीं सुवर्णरजतादिभिः॥
तामर्चयेत्तां प्रणमेत्तां भजेत्तां विचिन्तयेत्।
विशत्यपास्तदोषस्तु तामेव ब्रह्मरूपिणीम्।

(This verse has been cited as 'Bhārate' in Śrīnivāsa-makhin's *Tātparya-cintāmaṇi*, comm. on *vaikhanāsa-gṛhya-sūtra*, 4, 10, Vol. II, p. 620).

Chapter III

VAIKHĀNASA ĀGAMA

We read in the concluding portion of Marīci's *Vimānārcanā-kalpa* (100th paṭala):

"Even as Viṣṇu became the primordial source from which emanated the forms Puruśa, Satya, Acyuta and Aniruddha, he transformed his Vedic nature into the sage called Vikhanas. And even as Puruśa, Satya, Acyuta and Aniruddha are only his variant forms albeit derived, the sages Bhṛgu, Marīci, Atri and Kāśyapa were the variant forms of the first sage Vikhanas. To Vikhanas, Viṣṇu taught at the very beginning of creation the doctrine subsequently celebrated as Vaikhānasa-sūtra, which comprehends all the Vedas and contains the secret teaching of the Vedic lore. And Vikhanas in his turn briefly communicated this doctrine to the four sages (Bhṛgu and others). What Vikhanas taught was in extent one and a half crores of granthas (a grantha being thirty- two letters of a verse in anuṣṭubh metre). The four sages in their turn prepared their own treatises, known as 'Adhikāras' (Bhṛgu), 'Saṁhitās' (Marīci), Tantras' (Atri) and 'Kāṇḍas' (Kāśyapa), altogether extending to four lakh granthas".

It is impossible now to form an exact idea of the original doctrine that the sage Vikhanas received or communicated. The only text (or rather group of texts) in aphoristic style which is ascribed to the authorship of

Vikhanas and which has come down to us, in however redacted a form, is what is known as Vaikhānasa- kalpa-sūtra. While it is hard to ascertain the age of the compilation of this text, it is no doubt an ancient one, and what is more important, it is comprehensive, dealing as it does with all the aspects of 'kalpa' (Śrauta, Smārta or Gṛhya, Dhar-ma and Śulba). By common consent, this text is held to be the source for all the later Vaikhānasa texts and manuals. The texts ascribed to the four sages who were disciples of Vikhanas have, unfortunately, not survived in their entirety. There are some prose and poetical works in the names of Marīci and Bhrgu, which are popularly studied and frequently printed (like Marīci's *Vimānārcanā-kalpa* and Bhṛgu's *Kriyādhikāra* and *Prakīrnādhikāra*), while most of the other texts are known only through citations and extracts from them by later commentators and glossators like Nṛsiṁha-vājapeya-yājin and Śrīnivāsa-makhin.

There is truth in the traditional view that the Kalpa-sūtras of Vikhanas provided not only inspiration but also material for the later Vaikhānasa writings. A distinction is thus drawn between the Sūtra (by Vikhanas) and the Śāstra (by his disciples):

मूलमस्यापि शास्त्रस्य सार्धकोटिप्रमाणतः।
उपादिशत्स भगवान् अस्मभ्यं नैमिशे वने॥
इति संक्षेपतः प्रोक्तं महत्वं सूत्रशास्त्रयेः।

(Prakīrṇādhikāra, 30, 93-94)

A kalpa-sūtra is different in its orientation and approach from the Āgama texts, and when the Vaikhānasa-bhagavacāstra (viz. Āgama) was constituted, it had to

contain details which the kalpa- sūtra did not contain, or elaborate the details which were only suggested in the kalpa-sūtra. The requirements of Āgama appear to have necessitated the composition of Śāstra-texts by the four sages (Bhṛgu and others), in addition to the Kalpa-sūtra by their master, Vikhanas. For instance, the entire Vaikhānasa literature of the post-kalpa-sūtra period may be said to have stemmed out of a statement in the Sūtra-text of Vikhanas:

तं यज्ञपुरुषं ध्यायन् पुरुषसूक्तेन संस्तूय प्रणामं कुर्यद्यज्ञेषु विहीनं

तत्संपूर्णं भवतीति श्रुतिः। द्विजातिरतन्द्रितो नित्यं गृहे देवायतने वा भक्त्या भगवन्तं नारायणमर्चयेत्तद्विष्णोः परमं गच्छतीति विज्ञायते॥

(Vaikhānasa-gṛhya-sūtra, 4, 12, 8-11)

"One who does not perform the great sacrifices would compensate for this omission, according to scriptural authority, by contemplating upon Viṣṇu who is the very personification of the great sacrifices, eulogising him with hymns like Puruśa-sūkta, and by worshipping him. Therefore, the twice-born one must worship day and night with devotion, in his own home or in a temple, Viṣṇu, the great god. He will thereby reach the highest world of Viṣṇu." The commentator (Nṛsiṁha-vājapeya-yājin) explains that sacrifice (yājṅa) which involves only offerings into fire and tending the ritual fire, is actually worship of God without an icon (amūrtārcana) and has its rewards, which are alternately obtained by worshipping Viṣṇu in an icon, and by meditating upon him as having a perceptible form. Godhead is in reality only existence, consciousness

and bliss. But he can be obtained by sacrifices as well as by iconic worship.

The text also lays down that the daily worship of Viṣṇu would mean in effect the worship of all the gods (who are eulogized and fed in the sacrifices, through the fire-god Agni):

> अथाग्नौ नित्यहोमान्ते विष्णोर्नित्यार्चा सर्वदेवार्चा भवति।
>
> (ibid. 4,10,1)

Agni is the lowest of the gods, being only a messenger (dūta) of the other gods, and Viṣṇu is the highest, being the very spirit of the sacrifice (yajña-puruśa) and the inner lord of all. The tending of the sacred fire (homa), which is to be performed daily in the household of a twice-born one, is followed by the worship of Viṣṇu. Then the lowest and the highest limits of divinity are comprehended, and the commentator points out that this worship would serve as a ritual of expiation (sarva-prāyaścittārtham) and as conducive to the welfare here and hereafter (aihikāmuṣmika-phala- siddhyartham). This would make the performance of great sacrifices (prescribed and elaborated in the Śrauta-sūtras) unnecessary and redundant. This highlights the role of iconic worship as a substitute for the performance of sacrifices, and justifies the emergence of Bhagavaccāstra (viz. Āgama) out of the main body of Kalpa-sūtra, which was fast becoming irrelevant and impracticable.

It is interesting that the same text prescribes that the icon of Viṣṇu must be duly installed at home for daily worship (morning and evening) after the customary 'fire-tending' (homa) is gone through:

तस्माद् गृहे परमं विष्णुं प्रतिष्ठाप्य
सायंप्रातर्होमान्तेऽर्चयति।

(ibid. 4,10,3)

In the context of a 'gṛhya-sūtra', which relates to conduct, religious as well as social, within the household, it is natural that iconic worship at home should figure importantly. The expression 'gṛhe' ("in the house") in the aphorism means, according to the commentator, 'sva-gṛhe' ("in ones own residence"). It does not refer to the temple, which is the public place of worship, although in the passage quoted earlier from the same text (4, 12 and 8-11) worship is prescribed to be done at home or alternately in a temple ('gṛhe devāyatane vā'). There can be little doubt that temples as "abodes of spirits and gods' (devāyatana) were there, when the kalpa-sūtras were compiled; but the kalpa-sūtras do not contain prescriptions for worship in a temple. The section on 'daily worship' (nityārcanā) (ibid., 4, 2) refers only to worship at home, which was an adjunct to the fire-rituals and not a substitute for them.

The pressures that occasioned the rise of the Āgama may now broadly be indicated. The environment in which the Kalpa-sūtra complex was prepared was when sacrifices (mostly from Yajurveda) and rituals (mostly from the Brāhmaṇa texts) were prevalent. The dharma-sūtra section which was an adjunct to the Śrauta and Gṛhya sections of the kalpa-sūtra recognized the division of the society into 'twice-born' groups (dvi-jāti) and groups which did not undergo the sacraments of the 'second birth'. Sacrifices and rituals were relevant only to the 'twice-born' groups, and naturally the Śrauta and Gṛhya sections of kalpa-sūtra

had meaning and applicability only to these groups. But the age of the great Vedic sacrifices was fast fading, and the relevance of the Śrauta-section of the kalpa-sūtra was becoming obsolete.

The Vedic culture of sacrifices had to fight for its survival; and greater reliance came to be placed on the derived texts known as smrtis than on the revealed Vedic corpus (śruti). Naturally, the Gṛhya-sūtra section (which became known as 'Smārta', "based on smṛti books") of the kalpa-sūtra assumed greater importance.

It is revealing that among the twenty or so kalpa-sūtras that have come down to us (most of them, however, in an unsatisfactory condition), more than half do not contain the Śrauta section at all; if they did contain once, the section has disappeared subsequently. And none of the extant kalpasūtras, excepting two (Kātyāyana and Bodhāyana), bother about the Śulbasūtra section, which principally deals with sacrificial altars (vedi, citi), their measurements, and the implements and vessels used in sacrifices (yajñāyudha). Barring five of the kalpasūtras we are acquainted with, all others have the Gṛhya-section, rather elaborately.

The concept of sacrifice (yajña or yāga) was redefined as giving up ones wealth in the name of the deity ('devatām ud-diśya dravya- tyāgah yāgah'). And in the place of the great sacrifices of olden days (like Āgrayaṇa, Aśvamedha, Vājapeya, Soma and so on), the Gṛhya-sūtras prescribed a group of "five great sacrifices" (pañca-mahā-yajña), which every twice-born

householder was to undertake. We have it on the authority of *Taittirīya- āraṇyaka* (2nd prapāṭhaka, 10th anuvāka):

पंच वा एते महायज्ञाः सतति प्रतायते सतति संतिष्ठन्ते देवयज्ञः पितृयज्ञो भूतयज्ञो मनुष्ययज्ञो ब्रह्मयज्ञ इति।

The five 'great sacrifices' in the names of gods (deva), ancestral spirits (pitṛ), animals and birds (bhūta), fellow human beings (manuṣya) and the Veda (brāhma), were not all of them really sacrifices in the sense of Vedic sacrifices, but only some aspects of daily conduct where the idea of 'giving up ones possessions' figured prominently and which took ritualistic forms:

(1) The 'deva-yajña' is defined as offering faggots to the fire-god. In the earlier great sacrifices, several articles and eatables (puroḍāśa, etc.) were poured into the fire in an elaborate ritual, and reciting hymns from the Vedic corpus. But the idea of 'deva-yajña' is the offering of even a single faggot into the fire, with no other rituals attending on this act ('yad agnau juhoty api samidham tad deva-yajñah santiṣṭhate').

(2) The 'pitṛ-yajña is likewise the mere offering of water to the ancestral spirits, with the utterance of 'svadhā' ('yat pitṛbhyah svadhā-karoty apas tat').

(3) The 'bhūta-yajña' is offering food to birds (like crows) and animals, after the midday ritual known as 'vaiśva-deva-bali' and before his own lunch ('yat bhūtebhyo balim harati tat').

(4) The ' manuṣya -yajña' is partaking of ones food with other human beings (like learned folk, guests, visitors and the indigent people) ('yad brāhmaṇādibhyonnam dadāti tat').

(5) The 'brāhma-yajña' is the study or recitation of ones own branch of the Vedic corpus (sva-śakhā) ('yat svādhyāyam ad-hiyītaikam api ṛcam yajus sāma vā tat').

Svādhyāya strictly means careful study of the entire Vedic section to which one belongs. But as a 'yajña' included in this group, it would suffice even if a single hymn is studied or recited.

It can be seen that these so-called "great sacrifices' enjoined upon a householder have more of social significance than ritualistic involvements. The shift of emphasis from the Śrauta section to the Gṛhya signifies not only that the sacrifices were receding to the background but that iconic worship was becoming more important and popular.

The Vedic yajñas are broadly grouped into 'Śrauta' (the 'Soma'-sacrifices and the 'havis'-sacrifices) and the 'Gṛhya' ('pāka-yajña') divisions. The householders are enjoined to perform the yajñas of the second division. They are supposed to tend the daily fire (agni-hotra), if they are "keepers of the sacred fire" (āhitāgni). But the worship is conducted in the morning to the Sun (Sūrya) with offering of milk, and in the evening to the fire- god (Agni) with 'havis' offering. Agni was the icon of the Sun. From the "household-fire" (gārhapatyāgni) the ritual fires like 'ahavaniyagni' and 'dakṣiṇāgni' are kindled and formal worship is conducted to them. If the 'household-fire' is the ancient prototype of the main and immovable image (dhruva-bimba), the other ritual fires derived from it are representative in nature and function (kautuka).

It was now but a short step for iconic worship to come out of the domestic confines into the public places of worship. The details of iconic worship, complete with rituals and hymns, became the focus of attention in the books designated as Bhagavaccāstra which were in effect successors of the Kalpa-sūtra-texts.

The Vaikhānasa-gṛhya-sūtra which prescribes the worship of Viṣṇu at home also suggests the details of worship in brief:

षडंगुलादहीनं तद्रूपं कल्पयित्वा........पूर्वपक्षे पुण्ये नक्षत्रे प्रतिष्ठां कुर्यात्।

The first part of the sentence refers to suitable iconometry (not less than six aṅgulas in height) followed by the principal issue in iconography ('tad rūpam'); then the details of the ritualistic installation of the icon (pratiṣṭhā) are, although all too briefly, mentioned. The commentator explains that the form (rūpa) of Viṣṇu to be installed may be one of the twenty-four iconic varieties (caturviṁśati-mūrti) or one of the ten incar-natory forms (avatāra), or any other aspect of Viṣṇu. The icon which is divinely auspicious must be 'got made' by the sculptor according to canonical prescriptions ('divya-maṅgala-vigraham śāstrānurodhena śilpa- śāstrokta-vidhinā kārayitvā. The two requirements in iconic worship, thus, are that the particular iconic representation must be permitted by the Vaikhānasa scriptures (viz. the Kalpa-sūtra), and that the preparation of the icon must be approved by the sculptural scriptures (viz. Śilpa- śāstra). The Āgama combines the two types of scriptures, one providing the visualization of the iconic form and the other giving the details of the preparation of the icon for worship. What was necessary to render the Āgama self-contained and complete was the prescription about how iconic worship needs to be conducted and what philosophy underlies it.

The same Gṛhya-sūtra furnishes further suggestions for the construction of an Āgama along with the ideological presuppositions:

निष्कलं देवं हृदयात् तदाधावे रुक्माभं
रुक्मनेत्रास्यपणिपादं
श्रीवत्सांकं चतुर्भुजं पीताम्बरधरं शंखचक्रधरं सौम्यं
सकलं ध्यात्वा प्रणमेत्॥

(ibid, 4, 10, 2)

The Godhead is 'formless' (niṣkala, which term means, according to the commentator, 'filled with lustre', tejomaya, 'inscrutable', acintya, and 'of the nature of pure existence, consciousness and bliss', saccidānanda- rūpi) and abides in the heart-lotus of the devotee. For worship, however, the Godhead is visualized in the solar orb (arka-maṇḍala) or in the sanctified water-pot (jala-kuṁbha), or in an icon (arcā-bera). When the Godhead is visualized in the icon, a human form with distinguishable limbs (sakala, explained by the commentator, 'kalābhih kara-caraṇādyaih saha vartamānam') is ascribed to him. Viṣṇu's form for contemplation ('dhyātvā') and worship ('praṇamet') is four-armed, carrying conch and discus, pacific in countenance ('saumyam', which is explained by the commentator as 'pleasant in aspect, like the moon', 'somavat-priya-darśanah'), rosy pink in complexion and wearing yellow garments.

Along with the iconic form of the deity, the text suggests the technique of visualization, contemplation and worship rituals. In a subsequent aphorism, the four aspects of Viṣṇu (previously explained), viz. Puruśa, Satya, Acyuta and Aniruddha, are also spelt out. Thus the Gṛhya-text provides the main framework for an āgama to work upon. Between the Gṛhya-sūtra insistence upon 'agnyādhāna' ('setting up of the ritual fire for daily devotions') and the Āgama (Vaikhānasa-bhagavaccāstra) prescription of iconic

worship in a temple, we have the ideology of 'kriyā yoga' which figures prominently in the Bhāgavata tradition.

The word 'kriyā-yoga' occurs in *Bhāgavata* (11th skandha, 27th adhyāya). Uddhava requests Kṛṣṇa to enlighten him about 'kriyā- yoga', which is another term for the worship of God:

क्रियायोगं समाचक्ष्व भवदाराधनं प्रभो।
यस्मात् त्वां यथार्चन्ति सात्वताः सात्वतर्षभ॥

The rest of the chapter is devoted to a detailed account of iconic worship which comprehends the Vedic elements as well as the tāntrik elements. In fact, the account begins with the statement that worship is of three kinds. Vedic, Tāntrik and 'mixed', and that one could choose from among them whatever appeals to him:

वैदिकस्तान्त्रिको मिश्र इति मे त्रिविधो मखः।
त्रयाणामीप्सितेनैव विधिना मां समर्चयेत्॥

'*Bhāgavata*', which is the name of the purāna which eulogizes Viṣṇu, is also the term for a devotee of Viṣṇu. And the Vaikhānasas are primarily Bhāgavatas (cf. *Kriyādhikāra*, 30, 136- 150), even as the Pāncaratrās are. The 'Vedic' kind of worship mentioned in the above work answers to the Vaikhānasa variety, while the 'tāntrik' kind signifies the Pāñcarātra variety. We have it on Marīci's authority that the Viṣṇu-devotees are of two types: Vaikhānasa, which follows the Vedic tradition, and Pāñcarātra, which follows the non-Vedic tradition ('vaiṣṇavam dvividham vaikhānasam pāñcarātram iti; vaikhānasam vaidikām..... pāñcarātram tu avaidikam').

There has been a division among the bhāgavatas (or ekān-tins) from very early times into Vaikhānasa and

Pāñcarātra. This division has been mentioned even in Mahābhārata. While the bhāgavatas extol intense loving devotion (bhakti) or total surrender (prapatti) to god as the principal means of reaching Godhead, a difference in approach between the Vaikhanasas and Pāñcarātras has been noted. Śrīnivāsa-makhin, for instance, in his *Tātparya-cintāmaṇi* (Daśa-vidha-hetu-nirūpaṇa') points out that total surrender for a Vaikhānasa means the uninterrupted invocation and worship of puruśa and other forms of Viṣṇu preceded by 'praṇava' (viz. Oṁkāra) for the three ingredients of the sacred syllable signifies Viṣṇu (0-kāra), Lakṣmī (u- kāra) and their devotee (ma-kāra) in unison, while for a Pāñcarātra it means an occasional invocation, and without Vedic mantras. The Vaikhānasa approach is 'vaidika' whereas the other approach is 'tāntrika' or 'non-vaidika' (because of its non-employment of Vedic mantras).

वैदिकतान्त्रिकभेदेन प्रपत्तिर्द्विविधा प्रणवपूर्वकत्वेन पुरुषाध ावाहनादिकं वैदिकम्। श्रुत्यन्तरे 'अकारेणोच्यते विष्णुः सर्वलोकेश्वरो हरिः। उद्धृता विष्णुना लक्ष्मीरुकारेण तथोच्यते॥ मकारस्तु तयोर्दास इति प्रणवलक्षणम्॥ इति। सर्वकारणभूताय सर्वरक्षकाय सर्वशेषिणे श्रियः पतये एव स्वाभाविकशेषभूत इति सर्वदाऽनुसन्धानमेव वैदिकी प्रपत्तिः। पाञ्चरात्रे तु त्यक्त्वा त्रयीं तन्त्रमेव प्रपद्य शरणं स्थिताः' इति उपदिश्यते। तस्याः प्रपत्तेः सकृत्करणात् समन्त्रकत्वाभावात् तच्छेषभूत गत्यनुस्मरणाभावाच्च तां तान्त्रिकप्रपत्तिं विहाय....वैदिकं प्रपत्तिमेवोक्तवान् सूत्रकारः॥

(TTD ed.,p.104-105)

The expression 'kriyā-yoga' means the ritualistic actions that the worship of Viṣṇu involves; even as the title of

a Vaikhānasa work, *Kriyādhikāra* (of Bhṛgu) does. The same expression occurs in *Agni-purāṇa* (dialogue between Nārada and Brahmā) as distinguished from Jñāna-yoga, which is inward and internal: 'kriyā-yoga' is defined here as outward-oriented:

ज्ञानयोगस्तु योगस्य यस्तु साधनमात्मना।
यस्तु बाह्यार्थस्तंद्योगः क्रियायोगः स उच्यते॥

The same text explains that 'kriyā-yoga' consists of acts such as building a shrine to Viṣṇu ('kārayati mandiram'), making an icon that is suitable and beautiful ('pratimām lak-śana-vatīm ca kuryāt'), and worshipping everyday ('ahanyahani yogena yajato yan mahā-phalam'). Kriyā-yoga refers primarily to ordering ones life in accordance with the values of iconic worship. It is an individual responsibility, and is done with a sense of duty and commitment. However, it does not relate itself to the temple as an institution, or to iconic worship as a domestic rite. It is not a detail of the Kalpa-sūtra, but it brought iconic worship out of the Gṛhya-confines and paved the way for Āgama (or Bhagavaccāstra, as known to Vaikhānasas)

Bhṛgu's *Prakīrṇadhikāra* (35, 1-13) speaks of the benefits of Kriyā-yoga ('atha vakṣye viśeṣena kriyā-yogāśritam phalam'): by building a temple, it says, one obtains the rewards of performing a sacrifice everyday; by even desiring to build one, he gets rid of sins of seven lives; by causing an icon to be installed, he achieves imperishable worlds; and so on. And the account ends by claiming that iconic worship is the best form of worship, for its benefits are not confined to the donor or the priest but spread to all other devotees and survive for all time.

अहन्यहनि यज्ञेन यजतो यन्महाफलम्।
प्राप्नोति तत्फलं विष्णोः यः कारयति मन्दिरम्॥
कारयेद् भगवद्गेहमिति बुद्धिं करोति यः।
सप्तजन्मकृतं पापमल्पं वा यदि वा बहु।
विष्णोरालयविन्यासप्रारम्भादेव नश्यति॥
प्रतिमां लक्षणवतीं यं कारयति मानवः।
केशवस्य स तल्लोकमक्षयं प्रतिपद्यते॥
बेरपूजा त्वियं प्रोक्ता पूजानामुत्तमोत्तमा।
अतीते यजमानेऽपि चिरमस्या अवस्थितेः॥

(cf. also Khilādhikāra 1, 30-31)

संगतिर्देवपूजा च दानं यज्ञ इति स्मृतिः।
यज्ञेष्वेतेषु विधिवद् बेरपूजा विशिष्यते॥
यजमाने मृतेऽप्येषा शश्वतं भुवि तिष्ठति।

(खिलाधिकारे)

There is another outlook in the Kalpa-sūtra which facilitated the rise of the Āgama, and this pertains to the hierarchy of saints and devotees. An individual born of brāhmaṇa parents is a brāhmaṇa, but he is so only by birth and not in spirit (jāta-mātra). It is only when he undergoes the sacrament of upanayana that he becomes really a brāhmaṇa, but his status as brāhmaṇa depends upon the daily performance of sandhyā (or sāvitryadhyayana). He is naturally superior to the brāhmaṇa who is so only by birth, but inferior to the brāhmaṇa who is a 'śrotriya' (one who studies the Vedas, who has undergone the sacrament of marriage, and who performs the pāka-yajñas).

But a 'śrotriya' is inferior to the 'āhitāgni', who studies the Vedic branch to which he belongs and tends the ritual fire at home. And he, in turn, is inferior to the

'anūcāna', who performs without fail the 'havir- yajñas'. The 'bhrūṇa' who performs the elaborate Soma-yajña is superior to the 'anūcāna'

The 'bhrūṇa', who is the best among the ritualists, is inferior to the 'ṛṣi-kalpa', who besides having the advantage of all the prescribed sacraments, is restrained and disciplined in body and mind ('saṁskārair upto yama-niyamābhyām'). And the 'ṛṣi', who not only has studied all the four Vedas along with their auxiliary texts, but also engages himself in austerities and penance ('sāṅgacaturveda-tapoyoga') . And surpassing even him is the 'muni', who is devoted to Viṣṅu and is ever in perfect equipoise ('nārāyaṇa-parāyaṇo nir-dvandvo munih').

Thus, the Kalpa-sūtra (cf. *Vaikhānasa-grhya-sūtra*, 1, 1,9-16) by formulating this hierarchy ('pūrvāt pūrvāt parato varīyān') highlighted the value of devotion (bhakti) in contradistinction to the need for ritualistic rigour in the spiritual practices at home. The ideal of the 'muni' was also the goal of the Bhāgavata career. The muni or bhāgavata is not concerned with his own salvation, but works for the welfare of others (called 'lokasaṅgraha' in *Bhagavad-gītā* which is eminently the definitive text of the Bhāgavata cult), Śrīnivāsa-makhin in his Daśa-vidha-hetu- nirūpaṇa (prologue to *Tātparya-cintāmaṇi*, comm. on *Vaikhānasa- gṛhva-sūtra*, T.T.D. ed., Vol. I, p. 36-37) quotes at length from *Purātantra* (Chap. 47) to the effect that the Vaik-hānasas worship in temples for the good of all people, for timely rains, for abundant food, and for the glory of the ruler and the ruled; and that this is regarded as "work" (karma or kriyā). The citation also distinguishes between 'worship at home' (gṛhār-cā), which is done for securing individual or familial welfare, and 'worship in

the temple' (ālayārcā), which is done for the good of the public, and defends the superior merit of the latter.

आलयार्चा गृहार्चेति चोभयं श्रुतिचोदितम्।
आलये पचमूर्तीना अर्चनं त्वधिकं भवेत्॥
आलयार्चाविधिः सोऽयं वैदिकः सर्वसिद्धिदः।
सर्वलोकहितार्थाय प्रोक्तोऽस्माभिर्विशेषतः॥
आलयार्चनकर्मेदं वैदिकं भगवत्प्रियम्।
अनुष्ठेयं द्विजश्रेष्ठैः तद्वैखानससूत्रिभिः॥
ये वैखानससूत्रेण संस्कृतास्तु स्याद्विशेषतः।
पूजा वैखानसैर्विप्रैरालये स्याद्विशेषतः
सर्वसंपत्करं चैव सर्वाशुभविनाशनम्॥
तद्ग्रामवासिनां तद्वदैहिकामुष्मिकप्रदम्।
वर्षदं पुष्टिदं श्रेष्ठं राजराष्ट्रविवर्धनम्॥

(पुरातन्त्रे)

The priests who worship in temples are expected to do their work out of single-minded devotion and as a duty admitting of no diversion or interruption, all their life, and not for material benefits or monetary rewards. It is said in the *Paushkara-saṁ-hitā* (cited, ibid., p. 42):

विप्रा वैखानसाख्या ये ते भक्तास्तत्वमुच्यते।
एकान्तिनः सुसत्वस्था देहान्तं नान्ययाजिनः॥
कर्तव्यमिति देवेशं संयजन्ते फलं विना।
प्राप्नुवन्ति च देहान्ते वासुदेवत्मब्जज॥

and in *Prakīrṇādhikāra* (30, 117-118)

फलाभिसन्धिरहित सर्वं कर्माखिलं कृतम्।
ब्रह्मार्पणधिया कुर्यात् स भवेद्वैष्णवोत्तमः॥

And because of this disinterested devotion that iconic worship involves, the texts proclaim that iconic worship is the best form of religious practice and that it is the only avenue to final emancipation:

बेरपूजा त्वियं प्रोक्ता पूजानामुत्तमोत्तमा।

(Prakīrṇādhikāra,35,13)

तस्मात् सर्वप्रयत्नेन भक्त्या परमया युतः।
समूर्ताराधनं कुर्यान्नाऽन्यथा मुक्तिमाप्नुयात्॥

(ibid, 37, 208)

And all people have unrestrained eligibility for this form of worship, and the only requirement on the part of the worshipper is great devotion.

अर्चात्मन्येव सर्वेषामधिकारो निरंकुशः।
विशेषभक्तिहेतुत्वात् प्रतिमाराधनं परम्॥

(ibid, 33, 33,)

For iconic worship which could be commonly resorted to, temple is the most suitable place. But the temple must be properly constructed, and the icon appropriately installed in it and effectively consecrated. And since the details of regular worship would be beyond the scope of the common devotees, competent priests would be required. And to guide the priests and help them in the worship rituals, an Āgama is indispensable. It is claimed that in the present age (Kali-yuga) Āgamic worship alone is indicated, and not Śrauta and Smārta worship which were prevalent in the previous ages (Kṛta-yuga, Tretā-yuga and Dvāpara-yuga):

श्रुतिस्मृतिविधानेन पूजा कार्या युगत्रये।
आगमोक्ताविधानेन कलौ देवान् यजेत्सुधीः॥

We read in *Prakīrṇadhikāra* (35, 25) that if the Vedic sacrifices are prescribed because they wash away the host of sins and fulfil all our desires, the worship of Viṣṇu will produce the same benefits, because Viṣṇu personifies in himself all the sacrifices:

यज्ञा नराणां पापौघक्षालनाः सर्वकामदाः।
यथैवेज्या जगद्धातुः सर्वयज्ञमयो हरिः॥

Even to make an endowment for a lamp in the temple of Viṣṇu will undoubtedly accomplish the benefits of a sacrifice:

दीपं प्रयच्छति नरो विष्णोरायतने हि यः।
सदक्षिणस्य यज्ञस्य फलं प्राप्नोत्यसंशयः॥

(op.cit., 35, 83)

And if one goes round a temple of Viṣṇu every morning and evening, and prostrates before the deity again and again, he would obtain the rewards of a sacrifice.

भक्त्या प्रदक्षिणं कुर्यान्नित्यं विष्णवालये नरः।
सायं प्रातश्च देवेशं नमस्यन्नथ चिन्तयन्।
यः प्रणामं मुहुः कुर्यात्स तु यज्ञफलं लभेत्॥

(op.cit. 35, 300-301)

Indeed, the expression 'ut-sava' (ceremonial worship on special occasions, accompanied by procession etc.) became a later synonym of yajña' ('ut', best; 'sava', sacrifice), and utsava in temples were eulogized as more beneficial than all the great sacrifices like 'aśvamedha'; one utsava, in fact, is said to be tantamount to a thousand aśvamedha sacrifices:

उदित्युत्कृष्टशब्दोऽयं सवो यज्ञ उदाहृतः।
तस्मादुत्तमयज्ञत्वादुत्सवः परिभाष्यते।
वाजिमेधान्तयागानां तस्मोद्देवोत्सवो वरः॥
वाजिमेधसहस्त्रेण यजतो यत् फलं भवेत्।
यश्चोत्सवेन यजते तयोस्तुल्यं फलं स्मृतम्॥

(op.cit., 383-384)

VAIKHĀNASA LITERATURE

According to the commonly accepted norm, the collection of texts dealing with religious devotions and spiritual practices, entitled to be designated as an 'āgama,' should not be less than a lakh of granthas (a grantha being 32 letters in an anuṣṭubh verse) in extent and not more than a crore and a half:

लक्षाधिकैस्तु बहुभिः सहस्त्रैस्तु शतान्वितैः
सार्धकोटित्रयान्तं च तच्च तन्त्राख्यमागमम्॥

(Pauṣkara-saṁhitā, 39,11)

According to Marīci's *Vimānārcanā-kalpa* (101,1) , although the teachings of the sage Vikhanas was in extent a crore and a half ('sārdha-koṭi-pramāṇam grantnam dattavān'), the texts prepared by his four disciples (Bhṛgu and others), which were collectively known as Vaikhānasa-sāstra, were four lakhs of granthas in extent ('catur-lakṣa grantham prādadur etad vaikhānasam śāstram'). The Vaikhānasa texts thus would meet with the requirements of Āgama- description, although the entire literature mentioned in Marīci's work is no longer available to us.

An early edition of Marīci's *Vimānārcanā-kalpa* by Raghunātha Cakravarti-bhaṭṭacārya and Setu-mād-

havācārya (publ. by the Mahant Prayag-dāsji of the Tirumala-Tirupati Devasthanams at Madras in 1926) contains 101 paṭalas, the last paṭala devoted to the enumeration of the post-kalpa-sūtra Vaikhānasa literature. The author, Marīci, was one of the four disciples of the sage Vikhanas to whom the compilation of *Vaikhānasa-kalpa-sūtra* is ascribed. The enumeration follows a general description of the Vaikhānasa literature as derived from the Vedic lore, as being the very essence of the import of all the Vedas, as authoritative and unimpeachable, as resorted to by the adherents of the Vedic tradition, and as the doctrine concerning the worship of Viṣṇu, taught by the sage Vikhanas (who was none other than Viṣṇu) for the good of all beings, relying on the scriptural authority.

वैखानसमहाशास्त्रं सर्ववेदेषूद्धृतं सर्ववेदार्थसारभूतं अप्रतर्क्यमनिन्दितं वैदिकैरुपसेवितं विष्णोराराधनं सर्वभूतहितार्थाय शाब्दं प्रमाणमवलंब्य विष्णुना विखनस उक्तम्।

(p. 521)

The text proceeds to say that the sage Vikhanas taught this doctrine to Bhrgu, Kāśyapa, Atri and Marīci (author of the text), who in their turn prepared the Vaikhānasa texts named Tantras, Adhikāras, Kāṇḍas and Saṁhitās respectively, totalling in all four lakh grantha. The text further provides a breakdown of the texts prepared by these four sages:

(1) Atri prepared four Tantras, entitled Pūrva-tantra, Ātreya-tantra, Viṣṇu-tantra and Uttara-tantra; the works are covered in 88 thousand granthas.

(2) Bhrgu prepared thirteen Adhikāras called Khila-tantra, Purātantra, Vāsādhikāra, Citrādhikāra, Mānādhikara,

Kriyād-hikāra, Arcādhikāra, Yajñādhikāra, Varṇādhikāra, Prakīrṇād-hikāra, Pratigṛhyādhikāra, Niruktādhikāra and Khilādhikāra. It may be noted that the first two texts enumerated here bear the titles of tantra. The total bulk of all the works is given as the same as that of Atri's works (viz. 88,000); but in other accounts, it is given as 64 thousand, which fit into the total tally of four lakhs.

(3) Kāśyapa's works were three Kāṇḍas, named Satya-kāṇḍa, Tarka-kāṇḍa and Jñana-kāṇḍa; and alltogether they extend to 64 thousand granthas.

(4) Marīci wrote eight Samhitās: Jaya-saṁhitā, Ānanda-saṁhitā, Saṁjñāna-saṁhitā, Vīra-saṁhita, Vijaya-saṁhitā, Vijita-saṁhitā, vimala-saṁhitā and Jñanasaṁhitā; they extend to one lakh and 84 thousand granthas.

The enumeration ends with the statement that the source of all these four classes of texts is the Vaikhānasa-sūtra (viz. Kalpa-sūtra):

एतेषां चतुर्विधानां मूलं तद्वैखानससूत्रम्।

Works of:

Atri:	4 tantras	88,000 granthas
Bhṛgu:	13 adhikaras	64,000 granthas
Marīci:	8 saṁhitās	1,84,000 granthas
Kāśyapa:	3 kāṇḍas	64,000 granthas
	Total	4,00,000 granthas

While the enumeration is certainly not fictitious, as evident not only from the works available in print or in manuscript, but also from numerous cross-references, notices in the later commentarial literature and availability of chapters from many of the enumerated works in manuscript form, the extent of the works by the four

authors becomes uncertain owing to conflicting accounts. For instance, about the number of Bhrgu's works, Marīci gives the figure as thireen, but *Yajñādhikāra*, (by Bhṛgu himself) puts it as eleven:

भार्गवं यन्मया कृतं तदेकादशधा मतम्।

(51, 13)

And another work, *Vāsādhikāra* (also by Bhṛgu), says that Bhṛgu wrote only eight works. *Ānanda-saṁhitā* (17, 45), *Vāsādhikāra* (1) and *Samūrtārcanādhikāra* give the total extent of Bhṛgu's works as 64,000 granthas, while *Vimānārcanā-kalpa* puts it at 88,000 and *Yajñādhikāra* at 50,000. The problem becomes difficult to resolve because very few of the Vaikhānasa works are available in print, and we are not sure of the manuscripts that are available, as a large number of them are incomplete and fragmentary.

It is agreed by all writerṣ that the original architects of what may be called the Vaikhānasa-Āgama were four in number, and that they derived their authority from the sage Vikhanas, whose disciples all of them were. There is a statement in Gāruḍa-purāṇa, incorporated also in *Prakīrṇādhikāra* (34, 9-10), which mentions that these sages, by the command of Brahmā wrote the Vaiṣṇava scriptures and worshipped Viṣṇu on earth; Marīci in Mandara, Atri in Śrīnivāsa, Kāśypa in Viṣṇvadhiṣ-ṭhāna and Bhṛgu in Śubhakṣetra. It is difficult to identify what these places were, excepting Śrinivisa which might be the present-day Tirumala:

पुरा चतुर्मुखादेशाच्चत्वारो मुनयोऽमलाः।
प्रणीय वैष्णावं शास्त्रं भूमावभ्यर्चयन्नृप।।
मरीचिर्मन्दिरे विष्णुमर्चयामास केशवम्।

सर्वदेवोत्तमं देवं (आदेशाद् ब्रह्मणो विष्णु)
काश्यपो विष्ण्वधिष्ठाने शुभक्षेत्रे भृगुर्मुनिः (शुभक्षेत्रे
ह्यहं भृगुः)॥

Prakīrṇadhikāra (34, 9-10) adds this verse in the name of Bhṛgu before the second:.

यत्र वैखानसं शास्त्रमाश्रित्य परमं शुभम्।
अर्चयामो जगद्योनिं अहमन्ये ते त्रयः॥

Nothing prevents us, however, from accepting the historicity of either the sage Vikhanas or of his four disciples who were also sages. But we are not sure if the four sages started their own lines of thought, or if there were contributions to Vaik-hānasa-Āgama from their disciples. We know of one Hārita, whose views are frequently cited in the commentarial literature and who claims to have been a disciple of Bhṛgu. There is also a Śaunaka, the author of a "Saṁhitā" from which the commentators quote (with regard to sequences like "kuṁbha-prokṣaṇa'); and we understand that some texts cite the authority in these words: "iti Vaikhānase Śaunaka-saṁhitāyām", suggesting that the work belonged to the Vaik-hānasa scripture. However, this work is no longer available. Among the works of the four Vaikhānasa sages we have mentioned above, are some texts designed as "uttara-tantra' ("later treatises'). Bhṛgu's *Yajñādhikāra*, for instance, says that Bhṛgu wrote only eleven works, but mentions an "uttara-tantra' (not included among the eleven) as Bhṛgu's work. It is likely that this was composed and added by a disciple of Bhṛgu. The same text (*Yajñādhikāra*, 51, 24) mentions that Marīci's *Vimānār-canā-kalpa* was an "uttara-tantra (probably to *Ānanda-saṁhitā*) ("yad-

vimānārcanākalpam tantram uttara-saṁjñakam'). It may have been in the nature of an additional text, prepared later by Marīci himself or by a disciple of Marīci, for we do not find this name among the eight Saṁhitās that are ascribed to Marīci. Likewise, we find an "uttara-tantra' named *Bhagavad-arcā-kalpa or viṣṇu-yāga-vidhi,* by Kāśyapa.

शेषं भगवदर्चायाः कल्पमुत्तरसंज्ञकम्।
विष्णुयागविधिश्वेति तदेव परिकीर्तितम्।।

(ibid, 51, 29)

But this is not among the three or five Kāṇḍas that are ascribed to Kāśyapa. The description that this "Kalpa" was in the nature of an appendage ('śeśam') and that it was prepared later ("uttara-saṁjñakam'[1]) suggests that it was written by a disciple of Kāśyapa and passed for a work of Kāśyapa.

Marīci is credited with having written the bulk of Vaik-hānasa-āgama, the extent of his writings being one lakh and eighty-four thousand granthas (according to *Vimānārcanā- kalpa* reckoning). But the eight works of his that go by the name of "Saṁhitāś' (Saṁhitāṣṭaka) total only a lakh of granthas, according to other sources ("lakṣa-granthena Mārīcih'). It is probable that he wrote additional "adhikāra' works (viz. books on specific topics). The list of eight works of Marīci:

(1) Jaya-sarhhitā

(2) Ānanda-saṁhitā (called "Anantākhya" in *Samūrtar-canādhikāra,* 27, 28)

(3) Saṁjñāna-saṁhitā

(4) Vīra-saṁhitā (probably the same as 'Para-saṁhitā' mentioned in *Yajñādhikāra*

(5) Vijaya-samhitā
(6) Vijita-saṁhitā
(7) Vimala-saṁhitā
(8) Jñāna-saṁhitā (probably the one called "Kalpa-saṁhitā' in *Ānanda-saṁhitā,* 17, 40-42)

We now have access only to one (or two) of these "saṁhitās'. *Ānanda-sṁhhitā* in one hundred and one chapters is available and has been printed, (ed. with Sanskrit comm. by Bhaṭṭar Pārthasārathi Ācārya, in Telugu ch. Īgāvārīpaḷem, 1924). Jaya-saṁhitā is also said to be available. But the well-known work of Marīci is *Vimānārcanā-kalpa,* a prose work in a hundred chapters, which is often mistaken for *Ānanda-saṁhitā* (which is a poetical work). It deals with the worship of Viṣnu in iconic form, in all its ritualistic and devotional details (viz. Kriyā-yoga). This book has been printed several times, in Devanāgarī and Telugu characters, and is expensively used by the Vaik-hānasa priests.

According to *Yajñādhikāra* (51, 13), however, the number of works Marīci wrote is eleven, but we are at a loss to know what the other three works were.

Bhṛgu is reputed to have written eleven, thirteen or fourteen works (according to different authorities), all of them, barring two, known as "adhikāras' (or "adhikaraṇas', viz. works on specific topics). *Yajñādhikāra* by Bhṛgu himself, gives the number of works as eleven ("bhārgavam yan mayā kṛtam tad ekādaśadhā matam', 51, 13), all of them covered in 50 thousand granthas:

1. Khila (also known as Khila-tantra)
2. Purādhikāra (also known as Purā-tantra)
3. Mānādhikāra

4. Arcanādhikāra
5. Varṇādhikāra
6. Niruktādhikāra
7. Prakīrṇadhikāra
8. Yajñdhikāra
9. Vāsādhikāra
10. Kriyadhikāra
11. Uttara-tantra to which are added two more (in Vimānārcanā-kalpa):
12. Citrādhikāra
13. Pratigṛhyādhikāra;

and Vāsādhikāra (1, 45) adds:

14. Khilādhikāra

giving the total extent of Bhṛgu's works as 64 thousand granthas (Bhṛguṇā catus śaṣṭi-sāhasram samudāhṛtam'). *Ānanda-saṁhitā* says that Bhṛgu's works are contained in half the number of granthas that Marīci wrote (viz. one lakh):

लक्षग्रन्थेन मारीचं तदर्धं भृगुणोदितम्।

This number agrees with what *Yajñādhikāra* gives (viz. 50 thousand), and probably Bhṛgu originally wrote only eleven works. Even in the list of eleven works, the last one (uttara-tantra) was obviously a later addition (as the expression "uttara", meaning "the later' suggests).

Four only among Bhṛgu's works have survived in their entirety: Kriyādhikāra (in 39 chapters), Prakīrṇādhikāra (in 37 chapters), Yajñādhikāra (in 51 chapters) and Khilādhikāra (in 43 chapters). The commentator Śrīnivāsa-makhin quoted extensively from Purā-tantra (Purādhikāra). It is said that Bhṛgu's Vāsādhikāra (51 chapters), Arcādhikāra (38 chapters) and Niruktādhikāra (36 chapters)

are available in manuscripts in the Vaikhānasa families in Tirumala-Tirupati. Excerpts from other works like Mānādhikāra, Citrādhikāra and Vāsādhikāra survive in compilations such as *Pratiṣṭhānukramaṇikā* ("Vaikhānasa-bhagavaccāstramālā, Nallur, 1979)

According to an account in *Yajnādhikāra* (51, 43-48), the mantras and the sequences of worship are dealt with in *Uttarād-hikāra;* the names, varṇas and letters in *Varṇādhikāra;* the enclosures and icons in *Vāsādhikāra;* the sages, the chandas and the deities in *Kriyādhikāra*; the details of daily worship in *Niruktādhikāra;* the festivals and ceremonial occasions in *Yajñādhikāra*;, whatever has not been considered in the other texts in *Khiladhikāra*;, the iconometric particulars in *Mānād-hikāra*;. general considerations of worship in *Arcanādhikāra,* details of fire rituals in *Purātantra,* incidental observances in *Prakīrṇādhikāra;* and general practices in *Uttara-tantra.*

मन्त्राश्चैवोपाराश्चं उत्तरोक्तवदाचरेत्।
नामवर्णाक्षरादीनिवर्णाधिकरणोक्तवत्॥
ऋषिच्छन्दोधिदेवांश्च क्रियाधिकरणोक्तवत्।
नित्यार्चनं निरुक्तोक्तं यज्ञे चोत्सव ईरितः॥
अग्निकार्याविशेषं च पुरातन्त्रोक्तवच्चरेत्।
यद्यच्छास्त्रेष्वनुक्तं तत् खिलाधिकरणोक्तवत्॥
मानोन्मानप्रमाणानि मानाधिकरणोक्तवत्॥
अर्चापरिच्छेदं चैवाभ्यंजनविधिं तथा।
कर्मशेषं च सर्वत्र प्रकीर्ण विधानतः॥
अर्चनस्याधिकारोक्तविधिः सार्वत्रिको भवेत्।
तन्त्रोत्तेरेषु विधयः सर्वे सार्वत्रिका मताः॥
(यज्ञाधिकारे, ५१, ४३-४८)

Four works called "Tantras' are ascribed to the sage Atri:

1. Pūrva-tantra (probably the same as Pādma-saṁhitā mentioned in *Samūrtārcanādhikara*)

2. Ātreya-tantra (called Mahā-tantra in'Ānanda-saṁhitā)

3. Viṣṇu-tantra

4. Uttara-tantra.

While *Ānanda-saṁhita* gives the total bulk of Atri's works as 88 thousand granthas ("aṣṭottarāśiti-sāhasra-grantha-saṅkhyātriṇocyate'), *Samūrtārcanādhikāra* places it at 28,000 ("aṣṭā-viṁśati- sahasrāṇi grantha-saṅkhyā mayā śrutā'). The only work of Atri that has come down to us is *Samūrtārcanādhikāra* (in 40 chapters), which is sometimes identified with Uttara-tantra. However, looking at the name of the text and considering the specific subject which it deals with (viz. iconic worship), it answers more to the description of an "adhikāra' than that of a "tantra'. But it is a fairly large work, extending to about two thousand granthas.

Kāsyapa's works are, according to *Vimānārcāna-kalpa*, three in number ("tri-kāndeṣvapi'):

1. Satya-kānda

2. Tarka-kānda

3. Jñāna-kānda But *Ānanda-samhitā* (17, 42-48) adds,

4. Karma-kānda (which is said to be another name for Tarka-kānda)

while *Vāsādhikāra* counts five works of Kāsyapa ("pañcakāndam iti smrtam', also *Yajñādhikāra*, 51, 17, "pañcadhā kāsyapīyam syād adhikara-prabhedatah') adding to the first three:

5. Santāna-kānda, and
6. Kāsyapa-kānda.

The total number of granthas that Kāsyapa wrote is estimated to be 28 thousand in Ānanda-samhitā (17, 48, "aṣṭāvimsati-sāhasram Kāsyapenādhikam kitam') which ascribes only three works to his authorship (if we identify Karma-kānda with Tarka-kānda) or four (if Karma-kānda is an independent work). But *Vāsādhikāra*, which enumerates five works from Kāsyapa's pen places the figure at 64 thousand ("catus ṣodasa-samkhyā tu Kāsyape'), which is also the figure given in *Vimānārcanā-kalpa* for his three works. Among Kāsyapa's works, only Jñāna-kānda (in 108 chapters) which is a prose work is available, and the book runs to 3,800 granthas.

The Vaikhānasa Āgama is to be considered as complementary to the Vaikhānasa-sūtra. There is a statement in the *Pūrva-tantra* (cited by Srīnivāsa- makhin) which says that the Sūtra did not deal with temple-worship at all, and that even the worship at home was but briefly discussed in the Sūtra. The four sages, realizing the great importance of temple-worship, followed the directions given in the Sūtra for worship at home and prepared the Āgama texts, for the good of mankind.

वैष्णवं सूत्रमतेत्तु सर्वसिद्धिकरं परं।
आद्यत्वात्सर्वसूत्राणां वैष्णवत्वाच्च तत्तु वै।
मयानुवर्तितं तद्वतं काश्यपात्रिमरीचिभिः।
गृहे पुरुषपूजाया विधानं ऋषिसत्तमाः॥
उक्तं संक्षेपतः सूत्रे नोक्तमालयपूजनं।
प्रोक्तं विखनसा सूत्रे ऋषीणां ब्रह्मवादिनाम्॥
आलयार्चा गृहार्चेति चोभयं श्रुतिचोदितं।

आलयार्चा विधिः सोयं वैदिकः सर्वसिद्धिदः।
सर्वलोकहितार्थाय प्रोक्त अस्माभिर्विशेषतः॥

Khilādhikāra (2, 3-4) says that the Sūtra did deal with temple-worship but not in great detail:

वैखानसेन विपुल नोक्तमालयपूजनम्।
आलयार्चा गृहार्चा चेत्युभयं श्रुतिचोदितम्॥
तेनात्र सकलं प्रोक्तं ग्रन्थविस्तरभीरुणा।
उक्तशेषमनुक्तं च सर्वमत्र वदामि वः॥
श्रुण्वन्तु मुनयः सर्वे विष्णोरर्चां जगत्पतेः।
आलयार्चाविधानानि शान्तिकादीनि वै क्रमात्॥

We have a brief enumeration of texts and their extent, given by Nṛsimha-Vajapeya-yajin in the first section of his *Pratiṣthā-vidhi-darpana,* which may be taken as traditional and authentic.

(Text, ed. by R. Parthasārathi Bhattācarya, in Telugu

(Text, ed. by R. Parthasārathi Bhattācārya, in Telugu characters, Madras, 1948)

The texts now classed under Vaikhānasa Āgama contain elaborate discussions on the construction of temples, the types of shrines, consecration of temples and installation of icons, daily worship and the materials required for it, the Vedic hymns that must accompany the various sequences of worship, occasional rituals, and ceremonies demanded by unusual situations, and expiation-rites for lapses of various kinds. While Viṣnu is the only deity recognized by the Vaikhānasas, there is provision in the Āgama for the worship of other gods, but only as subordinate to Viṣnu and not as independent divinities:

अंगभावेन देवानामर्चनं न निषिध्यते।
स्वतन्त्रबुध्द्या कुर्वन् हि ब्राह्मणो नरकं व्रजेत्॥

There are separate texts which pertain only to the details of daily worship (like *Bhagavad-arcā-prakarana* of Nṛsimha-vājapeya- yāji), and some manuals are devoted only to discuss the details of great utsavas (like *Brahmotsavānukramanikā*). Some short books deal with periodical purification of the temple-precincts (samprokṣana), expiations for omissions in the daily or occasional worship (prayascitta), and installations and consecrations (pratiṣthā).

The Āgama books provide also valuable information concerning temple architecture, and iconography of Viṣnu images and other divinities; iconometry is also dealt with. And because Vaikhānasa Āgama aligns itself unequivocally to the Vedic tradition, we have here interesting accounts of major and minor Vedic rituals and ceremonials which are accommodated within the framework of iconic worship.

Among the later works which illustrate and explain the position of Vaikhānasa-āgama, the important are the commentarial works of Nṛsimha-Vājapeya-yāji (whose commentary on the Smārta section of the Vaikhānasa-kalpa-Sūtra and parts of Sakalāgama-sāra-saṅgraha like 'pratiṣṭhā-vidhi-darpaṇa' Madras 1948, are available), and the works of Śrinivasa-makhin (more frequently Srinivasa-dlkṣita) like *Lakṣmī-viśiṣṭādvita-bhāṣya,* on Bādarāyana's Śāriraka-sūtras, uttama-Brahma-vidyā (defending iconic worship as the royal road to liberation), and *Vaikhānasa-mahima-mañjari* (explaining the significance of Vaikhānasa-kalpa-Sūtra). Śrīnivāsa-makhin was a priest in the temple of Venkatesvara on the Tirumala hills. His

works have been published by Sri-Vaikhanasa-granthamālā (printed in the Hindu-ratnakara Press, Madras in Telugu characters before 1931). *Vaikhānasa-gṛhya-sūtra* with the same writer's commentary called *Tātparya-cintāmaṇi*, has been published by the Tirumala- Tirupati Devasthanams Series in two volumes (ed.by R. Pārthasārathi Bhattācārya 1967). Vaikhānasa-kalpa-sūtra has also been commented upon by several writers like Sundara-rāja (Prayoga-vṛtti), Sañjīva-yājin, varada-rāja-sūri, Bhāskara-bhaṭṭa, and Kodaṇḍa-rāma-pāka-yājin.

(After the age of the great sages Bhṛgu, Atri, Marīci and Kāśyapa, who prepared the definitive texts of the Vaikhānasa-śāstra, we have other treatises which dealt with specific topics. But their dates cannot be ascertained.

Keśavācārya, an early writer, prepared a gloss (vrtti) on Vedanta-sūtras of Bādarāyaṇa from Lakṣmī-viśiṣṭādvaita standpoint; and he also wrote an independent work entitled *Arcanā-navanīta* on iconic worship. Another author of great merit was Nṛsiṁha-Vājapeya-yāji, disciple of Varadācarya and son of Mādhavācārya, has been mentioned earlier. His disciple, Bhāskara-bhaṭṭacārya wrote commentaries on Daivika and Mānuṣika sūtras and on the Khila-mantras of *Ṛgveda.* Among the later writers was Sundara-rājā who wrote *Prayoga-vrtti* on Vaikhānasa-sūtra, already mentioned.

However, the most prolific writer was Śrīnivāsa-makhin (also known as Śrīnivāsādhvari, or Śrīnivāsa-dīkṣita), who was hailed as 'sarva-tantra-svatantra ' and 'Kavi-kula-tilaka'. He was also celebrated as the Vedānta-deśika of the Vaikhānasas. His works have already been referred to Later, Ananta-nārāyaṇa prepared a gloss on Vedānta-sūtras entitled *Vārtikagrāhinī.* His student's student

was another Śrīnivāsa-makhin to whom the work *Uttama-brahma-vidyā* is sometimes ascribed. There is some confusion about the two Śrīnivāsa-makhins and about the works that they wrote. There is however a view that there was but one Śrīhivasa-makhin, who wrote all the above* works, and who was an arcaka at the Veṅkaṭeśwara shrine upon the Tirumala hills.)

The basic idea of the Āgama is that when God is worshipped in a temple according to the Vaikhānasa scriptures and procedures, six times, three times, two times or at least once during twenty-four hours, it will make for all prosperity in the world:

षट्कालं वा त्रिकालं वा द्विकालं कालमेव वा।
आलये भगवत्पूजा सौम्येन विधिना कृता।
सर्वसंपत्करी सा स्याज्जगतामिति शासनम्।।

(Prakīrṇādhikāra 30,101-102)

And it was Vaikhānasa Āgama that justified in great detail and with zeal the value of iconic worship. Kāśyapa's *Jñāna-kāṇḍa* (28th chap.) contains this explanation of the installation of icons for worship: "Godhead, the supreme spirit is immutable and allpervasive, like the sky; he has no aspects whatever. But through the knowledge and the devotion of the devotee, he abides in the devotee's interior. There is the scriptural authority also in this regard. The devotee must conceptualise this Godhead as having a form; and having made an icon (biṁba) , he should instal it with devotion and with Vedic hymns. The Godhead, thereupon becomes established in the icon, out of compassion for the devotee. By worshipping such an icon, the devotee obtains the highest foothold of Viṣṇu, which is everlasting, without beginning or end, beyond

sensory apprehension and hard even for the gods to think of. The basis of this worship is proper installation".

अथ विष्णोर्देवेशस्य प्रतिष्ठाविधिं व्याख्यास्यामः। सोऽव्ययः सर्वव्याप्याकाशोपमः निष्कलः परमात्मा ज्ञानेन भक्त्या च युक्तस्यान्तः संनिहितो भवति। 'आत्मा गुहायां निहितोऽस्य जन्तोरिति श्रुतिः। तस्माद् भक्तिमता तेन सकलं संकलय्य भक्त्या मन्त्रैश्च प्रतिष्ठापिते बिम्बे भक्तानुकम्पया सकलः तद्बिम्बे समाविष्टः देवः प्रतिष्ठितो भवेत्। अव्यक्तं शाश्वतं अनादिमध्यान्तमतीन्द्रियं देवैरप्यनभिलक्ष्यं यदैष्णवं पदं तत्प्राप्तिफलं तदर्चनं, तस्य मूलं प्रतिष्ठा।

(काश्यपीये ज्ञानकाण्डे)

Bhṛgu's Prakīrṇādhikāra (37, 126-144) has a more elaborate explanation of why iconic worship is to be resorted to. The human body is an instrument for spiritual perfection. Having procured it, one should perform only meritorious deeds, calculated to secure the grace of God. This will not only result in liberation from worldly fetters finally, but also in the fulfillment of all desires here and now. The icons are conducive to the welfare of the world when worshipped with devotion and according to scriptural sanctions. Sometimes scriptures speak of contemplation (dhyāna), which is independent of material props like the icon. But this is difficult, because of the natural weakness of our instruments of experience and enjoyment, and for the people involved in the active world of transactions. A person who wants to get a plant or a fruit which is perched on top of a precipice, should employ some expedient which does not involve risk. Likewise, a devotee planning to obtain God's grace must follow a method (krama) and exert himself accordingly.

The idea of worshipping God in this formless aspect is of course attractive; but it is filled with difficulties and disadvantages. The sense organs are by nature constituted to apprehend only gross objects, which have names and forms. Formlessness is subtle, and even if one achieves it, he cannot retain it even for a short while, let alone for long. It is impossible for any one to contemplate on God without a form. When all forms are denied, where can the mind abide? The mind, from which forms are withdrawn, will either tire or fall asleep. Therefore, the intelligent man should devote himself to God with form, but should remember that there is something beyond the form.

Indeed Viṣṇu appeared with form (four-armed etc..) at the beginning, for the sake of bestowing grace on the devotees; one should worship Viṣṇu only in that primordial form, as accompanied by Hrī and Śri. Worship, eulogy, or contemplation of God with form, according to scriptural prescriptions, will help reach that God (viz. without form).

विष्णुध्यानपराः सन्तो विष्णवर्चनपरायणाः।
ते विष्णुसदृशा ज्ञेया न हि तान् बाधते कलिः॥
यत एवमतो लब्धवा शरीरं कर्मसाधनम्।
शुभं कर्मैव कर्तव्यं तत्प्रसादाय मानवैः।
प्रसादितेऽस्मिन्सर्वेषां सर्ववर्णाश्रमकर्मभिः।
सर्वे हस्तगताः कामा मुक्तिश्चाऽन्ते करस्थिता।
कार्यार्था मूर्तयस्तस्य लोककल्याणकारकाः।
अतः साकारमेवेष्टा भक्त्येमं सिद्धिमाप्नुयात्॥
इदं च शास्त्रमवलम्ब्य पूजयोद्विष्णुमव्ययम्।
यध्यानं केवलं प्रोक्तं शास्त्रे क्वचिदनाश्रयम्॥
न तत्रेन्द्रियदौर्बल्यात् कर्मस्थस्याधिकारिता।

यथा गिरितटाग्रस्थवनस्पति फलेच्छया॥
यथा गिरितटाग्रस्थवनस्पतिफलेच्छया॥
उपाये वर्ततेऽश्रान्तस्तथाऽसौ यत्नमाचरेत्।
सर्वत्र क्रमवान् यत्नः कार्यो नेच्छैव केवला।
तत्कायावाङ्मनोयोगैः क्रमादिच्छेत्परां गतिम्॥
निराकारे तु या भक्त्या पूजेष्टा ध्यानमेव वा।
रमणीयमिवाभाति तदनर्थस्य कारणम्॥
स्थूलभावप्रसंगीनि जन्मनाऽस्योन्द्रियाणि तु।
सूक्ष्माच्च न प्रपद्यन्ते चिराच्च किमुताऽचिरात्॥
न च रूपं विना देवो ध्यातुं केनापि शक्यते।
सर्वरूपनिवृत्ता हि बुद्धिः कुत्रास्य तिष्ठति॥
निवृत्ता गाल्यते बुद्धि निद्रया हि परिहीयते।
तस्माद्विद्वानुपासीता बुध्या साकारमेव तम्॥
अस्ति तस्य परोक्षं तदिति किञ्चिदनुस्मरेत्।
सर्वथाऽकारमुद्दिष्टं न परित्यज्य पण्डितः॥
परं देवमुपासीता मुक्तये वा फलाय वा।
पूजाद्यनुग्रहायादावाविर्भूतश्चतुर्भुजः।
तस्मात्तेनैव रूपेण ह्रिया लक्ष्म्या समायुतः॥
ध्येयः सेव्योऽर्यनीयश्च सदा नारायणो बुधैः।
साकारेऽस्मिन् कृता पूजा स्तुतिर्वा ध्यानमेव वा॥
विधिना शास्त्रदृष्टेन तस्मिन्नेव कृता भवेत्॥

The Vaikhānasa Āgama, like any other Āgama, is a collection of texts and manuals meant primarily for the use of priests, who specialize in both kinds of worship, viz. at home (gṛhārcā) and in the ten.ple (ālayārcā), and' who are told that there is greater merit in the latter, which is as effective as a hundred sacrifices performed.

आलये पंचमूर्तीनामर्चनं त्वधिकं भवेत्।
शतक्रतूनां यजने तत्फलं परिकीर्तितम्॥
(पुरातन्त्रे)

Even the very act of worship in a temple is said to be dear to Viṣṇu ('ālayārcana-karmedam vaidikam bhagavat-priyam'). The major thrust of the Āgama books, therefore, is to provide clear, comprehensive and elaborate guidance for the priest in the daily and routine worship in a temple (nityārcanā) as well as in the occasional and special worship (naimittikārcanā). The Vaikhānasa Āgama books are distinguished by their attention to the minutest details in the worship-sequences. And the prescriptions are precise, unequivocal and practical. Even minor and inadvertent deviations or omissions from textual prescriptions are carefully considered and appropriate expiations suggested. There is a frequent insistence on meticulous adherence to the scriptural injunctions in all matters of worship and ceremonial observances. The possibility of pollution occurring in the temple-premises or to the icons in worship engages the Vaikhānasa writers, who prescribe elaborate and concise rituals of purification (saṁprokṣaṇa). Ancient usages are sought to be strictly adhered to:

यादृशी वर्तते पूजा या बिम्बानां च संस्थितिः।
न किंचित्तामतिक्रम्य पूर्वोक्ता तु समाचरेत्॥
(३४, १०-११)

तस्मात्सर्वप्रयत्नेन पूर्वैराचरितं चरेत्।
अन्यथा चेत्तु कुर्वाणो देवायैवापराध्यति॥ (३४, १३)
(प्रकीर्णाधिकारे)

The responsibility of conducting the worship not only without lapses or interruption but in strict accordance with scriptural norms and old usages, devolves on the priest. For, regular and proper worship it is that makes for the welfare of the people; and any error in worship will be counterproductive. Thus the priest would have to be extremely vigilant and knowledgeable. If the worship becomes deficient or gets interrupted, owing to any reason, the texts lay the blame squarely on the priest; and urge the priest to discharge his duties diligently and resolutely, even when he is in distress or stricken with disaster:

अर्चकः प्रणिधिर्यस्मात् राज्ञो राष्ट्रस्य कल्पते।
तस्मात्समाहितः कुर्याद्यथा पूजा न लुप्यते॥
आपद्यपि कष्टायां पूजामेतां न लोपयेत्॥
यदैव लुप्यते पूजा येन केनापि हेतुना।
अग्रेऽर्चकमियाद्दोष आर्दमेषोऽपराध्यति॥

(अत्रैव २७, ८३-८४)

But the texts also point out that it is the duty of the ruler of the land and the people of the locality to keep the priest above want, and provide him with all conveniences for decent living. For a priest is a householder, and has his share of cares and worries. Worship is what he does, because it is his family-calling, and tradition does not permit him to take up a secular means of livelihood. The Vaikhānasa believes that he is born to be a priest, and that he must conduct the worship without being motivated by material rewards of any kind:

विप्रा वैखानसाख्या ये तु भक्तास्तत्त्वमुच्यते।

एकान्तिनः सुसत्वस्था देहान्तं नान्ययाजिनः॥
कर्तव्यमिति देवेशं संयजन्ते फलं विना।
प्राप्नुवन्ति च देहान्ते वासुदेवत्वमब्जज॥

(पौष्करसंहितायां)

If he takes up worship as a hireling, he becomes defiled and degraded into a devalaka and would have to be purified before he can enter the sanctum or touch the icon (See for details, APPENDIX: NOTE ON TEMPLE PRIESTS). It becomes, therefore, necessary to make proper arrangements for the priest, and for regular worship, even before the temple is built and consecrated. Giving of monthly remuneration, or making periodical gifts to the priest is frowned upon by the Āgama. Obligating the priest by such temptations would only help make him a devalaka. Worship in a temple where permanent arrangement is not priority made for the priest to live in comfort is described as 'demoniacal' ('āsurī sā bhavet pūjā') and the donor would fail to procure the merits of building a temple. It is important to recognize that the temple would be of no value without an icon installed in it, that the icon continues to be powerful only as long as it is properly and regularly worshipped, and that such worship needs a priest, who is happy and content:

यस्तु दद्यादर्चकाय भृत्यर्थं केवलं धनम्।
अन्यद्वाप्यस्थिरं वस्तु न हरिस्तेन तुष्यति॥
लोभान्मोहादथाऽज्ञानाद्य आदत्तेऽर्चको धनम्।
वेतनार्थं तथा दद्याद्यजमानो विमूढधीः।
उभौ तौ नरकं याते यावच्चन्द्रदिवाकरम्॥
वित्तार्थं पूजयेद्यस्तु नियम्याऽप्यवधिं हरिम्।

स वै देवलको नाम सर्वकर्मबहिष्कृतः।
अदत्वा वसुधामग्रे पूजनार्थमथार्चके।
निर्माति ब्राह्मणं भूयो यजमानस्तु देवलम्।।
(प्रकीर्णाधिकारे, ३५, ४७७-४८१)

तस्माद्दायेन भूम्यादि स्थिरदानेन सादरम्।
रूढाधिकार एवाग्रे प्रवर्तेताऽर्चनेऽर्चकः।।
प्रतिष्ठान्ते तु विधिवदर्चके त्वकल्पिते।
आसुरी सा भवेत्पूजा कर्ता नैवाप्नुयात्फलम्।।
(तत्रैव, २७, ८६,-८७)

Chapter IV

VAIKHĀNASA PHILOSOPHY

The Vaikhānasa is essentially a religious system, and does not set about to project an independent philosophical viewpoint of its own. However, that it was both a way of life (dharma) and an outlook (darsana) was known to the medieval smriti-writers. For instance. Kullūka-bhaṭṭa commenting on *Manu-smṛti* (6.21) speaks of the 'dharma' as well as the 'darśana' of the Vaik-hānasas:

वैखानसो वानप्रस्थो तद्धर्मप्रतिपादक शास्त्रदर्शने स्थित:।

An attempt to reconstruct a Vaikhānasa philosophy in harmony with its Vedic affiliation and its advocacy of iconic worship was made by Śrīnivāsa-makhin (or Śrīnivāsa-dīkṣita) in his commentary on the celebrated *Śārīraka-sūtras,* the Vedāntic prasthāna. Known as Lakṣmī-*Viśiṣṭādvaita-bhaṣya'*, this commentary aligned itself to the position of Visiṣṭādvaita but with several differences. This author was also a prolific writer and Was known as 'Sarva-tantra-svatantra' and 'Kavi-kula-tilaka'. Another work of his was *Vaikhānasa-mahima-mañjari;* still another work, *Pāramātmikopaniśad-bhāṣya,* is also attributed to him. Later, there was a Vārtika, probably on the Bhāsya on "Śārīraka-sūtras. Later still, appeared another work

Uttama-brahma-vidyā by some Śrīnivāsa (identified frequently with the 'Bhāṣya-kāra).

All these works brought out the characteristic Vaikhānasa philosophy. But the most significant and succinct attempt to present the Vaikhānasa philosophy was *Mokṣopāya-pradīpikā*. We do not know when this work was composed; nor do we know anything more than the name of its author, Raghupati-bhaṭṭacārya (better known as Vāsudeva, Vāsudevāpara-nāmā). In the book, an influence of the classical Viśiṣṭadvaita thought can be discerned not only from the selection of topics (like "arthapañcaka;, tattva-traya; and siddha-sāddhyopāya') but also from the importance given to the 'mūla-mantra'.'dvaya' and 'carama-sloka'. But the author relies entirely upon the Vaikhānasa scriptures, and deals with these matters in an independent manner.

The book in Sanskrit prose has twelve sections (generally called .prakaraṇas;) of unequal length, and claims to be merely a compilation of passages from the works of Srīnivāsadik ṣītendra" (viz. Srīnivāsa-makhin, mentioned above). But references to the original passages have not been given. It would appear that most of the matter has been gathered from *Lakṣmī-viśiṣṭādvaita-bhāṣya, Uttama-brahma-vidyā* and *Vaikhānasa-mahima mañjari*. During the course of explanations, a very large number of Vedic and Upaniśadic statements has been cited, some of them for the first time, but sources have again not been indicated. An edition in Telugu characters was brought out by Divi Veṅkaṭanarasiṁhācārya in Vaikhānasa-bhagavaccāstra-granthamālā series in 1948 (Nallur) based on an earlier edition of 1905, which was in grantha characters and was printed in the Lakṣmī-vilāsa Press at Trichūr (Tri-śirah-pura).

The book begins by briefly recounting the origin of the Vaikhānasa scriptures, and tracing the long line of Vaikhānasa teachers from the age of the four sages (Bhṛgu and others) until comparatively recent times. The author claims, curiously enough, that Viṣnu communicated to the sage Vikhānas along with the Vaikhānasa-Śastra, also the 'mūla-mantra' and 'dvaya' (which are corner stones of Śrī-Vaiṣṇava worship). As his authority for this unusual claim he cites a passage from *Brah-māṇḍa-purāṇa.* It is however to be noted that Vṛddha-hārīta-saṁhitā, which is a Pāncarātra text, mentions three types of worship - 'Śrauta' (or Vedic), 'smārta' and 'āgama' (worship by 'mūla-mantra'). Here the Vaikhānasa approach which is Vedic is clearly distinguished from the agamic (viz. Pāñcarātra) approach which employs the "mūla- mantra' and 'dvaya'

श्रौतस्मार्तागमैर्विष्णोस्त्रिविधं पूजनं स्मृतम्।(११, २६)
मन्त्रैरष्टाक्षराद्यैस्तु तद्दिव्यागममुच्यते। (११,७७)

If is probable that the author of *Mokṣopāya-pradīpikā* was among those who attempted a rapprochement between the Vaikhānasa and Pāñcarātra approaches.

The second section, entitled 'Artha-pañcaka' inquires into the nature of five coordinates: (1) the objective which is to be achieved (prāpya, viz. the Brahman); (2) 'the person who seeks to achieve that objective' (prāpṭr, viz. the individual inner soul or jīva); (3) 'the method by which it can be achieved (prāp-tyupāya); (4) the benefit or purpose for which the achievement is undertaken (phala); and (5) what comes in the way of such achievement (prāpti-virodhi).

Brahman (paramātman) is explained as both 'niṣkala'

(devoid of forms and qualities) and 'sakala' (with form). The latter aspect is distinguished by its association with Lakṣmī (viz. Prakṛti, to be explained later). The importance of the 'Sakala' aspect for devotion is to be seen in the expression Lakṣmī-viśiṣṭādvaita which is the Vaikhānasa variety of Viśiṣ-ṭādvaita. Brahman is one, and his two aspects (niṣkala and sakala) are really indistinguiśable (advaita). But for purposes of devotion, the sakala aspect is expedient.

The individual soul (pratyagātman) is one of three classes: the immutable (nitya, like Ananta, Sanaka and others), the emancipated (mukta) and the bound (baddha). The first class of souls are never in bondage and thus the question of freedom from it does not arise. The second class consists of those who were once bound but got themselves freed by devotion and worship (bhagavad-upāsanayā mokhsāmagatah'). The last class includes all those who have bodies in order to exhaust the effect of good or bad deeds owing to beginningless ignorance (anādyavidyā).

The method of reaching the godhead is worship of god with a sense of total surrender (prapatti-pūravaka-bhagavad-ārād-hanam).

The reward of such sādhanā is emancipation (mukti). What interferes with this attainment is transgression of Vedic commands and smrti-prescriptions (śruti-smṛtyatilaṅghanādi)

The second section deals with the three Reals (tatva-traya). A scriptural passage is quoted 'dvāv etāu pakṣī, acaram carantau' and explained that the two 'birds' are the god and the individual soul (paramātma-pratyagātmānau) and that the expression 'acaram' meaning "un-moving"

refers to Prakṛti, in contradistinction to the two 'birds' which are "moving" (carantau). Marīci also is quoted to describe Prakrti as the māyā of Viṣnu who is Puruśa. ('māyā prakrtir māyī viṣnu, prakrtipuruṣāv etāv anādi)

However, prakṛti is of two varieties, material and eight fold (the five elements, manas, buddhi and ahaṁkāra), and 'spiritual' (the individual souls). The distinction between them is the absence of life or consciousness (acetana) in the former, and its presence in the latter. The 'material' prakṛti is three-fold: The things made up of three guṇas (sattva, rajas and tamas), the principle of time and matter as pure existent (śuddha-sattva), which is knowledge (jñāna). When the three guṇas are in perfect equilibrium, it is dissolution (pralaya); when they are not balanced, it is creation (sṛṣṭi) and maintenance (sthiti) of the world. The book speaks of Īśvara as the support for Prakṛti and Puruśa (which are dependent, asvatantrau): the former is Isa, while the latter constitutes the category of 'Īśitavya'. Īśvara is the absolute and transcendent (param) Brahman, who is both the material and efficient cause of all, and who is called Nārāyaṇa.

The three "Reals' in effect are: (1) Īśvara associated with Lakṣmi (Lakṣmī-viśiṣṭa-īśvara-tattvam); (2) Prakṛti and (3) Puruśa. It is the first Real that is known as Viṣṇu (or Nārāyaṇa). Those who are devoted to him as the only independent Real are Vaiṣṇavas ('nārayāṇa-parāyano nirdvandvo munih'). The Vaikhānasas, who worship this aspect of godhead, are rendered competent by their very birth (because of the prenatal sacrament of viṣṇu-bali) to adopt the expedient of total surrender (Prapatti). This has been explained by Śrīnivāsa-makhin in his *Vaikhānasa-mahima-mañjari*.

The expression 'Nārāyaṇa-parāyaṇa' indicates that Nārāyaṇa himself is the 'ready' expedient (siddhopāya), which is already present and has only to be perceived, in order to attain to the highest state, viz. emancipation. Expedients are of two types: 'ready' (siddha) and to be brought about' (sādhya). Nārāyaṇa answers to the first type. Many are the alternative expedients that belong to the second type: "knowledge of Brahman' (jñāna), 'worship' (upāsanā), 'surrender' (prapatti), 'self-dedication (ātma-samarpaṇa)', "ritualistic action' (karma) and so on.

According to the Vaikhānasa texts, worshipping Nārāyaṇa with intense devotion (samārādhana) is the most effective expedient, and this takes one of four forms : 'japa' (recitation of mantras), 'huta' (fire-sacrifices), 'arcanā (iconic worship) and 'dhyāha' (contemplation). 'Huta' (or homa) is worship of god in his aniconic aspect ('amūrtāgnyāhutih proktā') while 'arcanā' is worship in his iconic aspect ('samūrtā berapūjanā'). Arcanā is said to be most effective for all. The texts say : 'unremitting effort for emancipation must be put forth, first by focussing attention on the sakala aspect of Brahman and later by holding on to the 'niṣkala (absolute and transcendental) aspect.

सगुणे ब्रह्मणि बुद्धिं निवेश्य पश्चान्निर्गुणं
ब्रह्माश्रित्य मोक्षे नित्यं यत्नं कुर्यात्

This takes into consideration the natural frailties and limitations of ordinary aspirants. It is because constant attention to the Absolute is impossible that godhead is invoked in an icon and worshiped.

सदा ध्यातुमशक्यत्वान्प्रतिमादिष्वावाह्यार्चयेत्।

Further, iconic worship is effective in bringing about emancipation in this very birth. The two forms of Brahman, 'saguṇa' and'nirguṇa', are 'with identifiable parts (sāvayava) and 'without (niravayava). Saguna is with form, viz. with an iconic form. *Śāṅ-dilya-upaniśad* distinguishes between contemplation which is saguna (contemplation on an iconic form) and contemplation which is nirguna (contemplation upon the real nature of self, ātma- yāthātmyam). Nṛsimha-vājapeya-yājin's commentary on *Vaikhānasa- sūtra* noted above explains:

इदानीं अस्मिन् जन्मन्येव मोक्षोपायमाह। 'सगुणे ब्रह्मणि बुद्धिं निवेश्य' इति। योगी सगुणे पूर्वोक्तलक्षणे साकारे ब्राह्माणि बुद्धिं मनः प्रथमं निवेश्य तद्रूपं तद्गतमानसः सन् एवंविधं परं ब्रह्मेति ज्ञात्वा पश्चात् तदनु निर्गुणं पूर्वोक्त लक्षणान्वितं निराकारमोंकारगम्यं अव्यक्तं ब्रह्माश्रित्य मनः संप्रापयित्वा तद्रूपं ध्यात्वा नित्यं आमोक्षान्तं एवं मोक्षे यत्न उद्योगं कुर्यात्। तस्य योगिन इह जन्मन्येव मोक्षो भवेत्॥

Worship with a sense of surrender (prapadana), which is most beneficent, is of two types: 'vaidika' and 'tāntrika'. The former is what is accomplished by Viṣṇu himself in a sacrament even before ones birth and which renders the person a devotee of Viṣṇu by his very birth, whereas the latter is the result of a tāntrik ceremony conducted by a human master during ones life. The former is inherent and inalienable, while the latter is artificial and transient. The Vaikhānasa thus has the most superior and natural eligibility (adhikāra) for 'surrender' as an expedient.

By adopting this expedient, the individual soul (jīvātmā) will perceive the supreme self (paramātmā). The scripture speaks of the devotee perceiving the glory of godhead

only by his grace ('dhātuh prasādāt mahimānam'). And whatever form of god-head that the devotee sees is what godhead itself reveals. Whatever is 'shown' by the God is 'seen' by the devote. God shows his form of his own accord and draws the devotee to his own realm.

However, the Vaikhānasa viewpoint does not reject ritualistic worship as irrelevant or as unimportant. The sense of 'total surrender' does not invalidate the scriptural prescriptions for daily and occasional rites and rituals; on the other hand, it heightens their value. For instance, a bath is prescribed for purification before a religious act but for one who is too ill to take a bath, 'thinking about Viṣṇu' ('smaraṇam viṣṇu-cintanam') is said to be as effective. If, however, one takes a bath 'thinking about Viṣṇu' the effect is doubled. If, likewise, one can ritualistically worship also with a sense of total surrender (prapatti-pūrvārādhanā), he will reach the highest state of Viṣṇu. Viṣṇu's realm has four grades: Āmada, Pramoda, Sammoda and Vaikuṇṭha-loka. The grades are in accordance with the approaches of the devotees. One who engages himself in ritualistic iconic worship along with a sense of total surrender will be eligible for the highest grade. Hence Marīci counsels:

समूर्तार्चनमेव कारयेदन्यथा न परमपदप्राप्तिः।

Emancipation (mukti) from the fetters of mundane existence (saṁsārāt) is the objective (phala). In accordance with the expedient adopted, this is four-fold: sālokya, sāmīpya, sārūpya and sāyujya. Actually, however, only sāyujya is regarded as mukti:

लोकेषु विष्णोर्निवसन्ति केचित्

समीपमिच्छन्ति च केचिदन्ये।
अन्ये तु रूपं सदृशं भजन्ते
सायुज्यमन्ये स तु मोक्ष उक्तः॥

Marīci explains that the individual finds himself fettered to wordly life because he is deluded by God's māyā. To get free from this bondage, he should seek refuge in God himself, and worship him with devotion, when thus worshipped the compassionate god will withdraw his māyā from the devotee. Then clear comprehension of reality will alight. The devotee follows this up with worship conjoined with his duties relating to his state and stage in life.

By doing so , the individual, who has till then been neck-deep in the sea of saṁsāra will perceive the supreme self, Nārāyaṇa the godhead, who will conduct him to the divine realm from where there is no return to this woridly existence.

तस्माद् भगवन्मायया मोहितत्वाद् भगवन्तं समाश्रित्य भक्त्या नारायणमुपासीत। तदुपासनात्सोऽपि भक्तवत्सलत्वाद् भक्तानुकंपया स्वमायां विमोचयति। तत आत्मा सम्यक्ज्ञान प्रविशति। प्रश्चादाश्रमधर्मसंयुक्तो भगवदाराधनं करोति। तदाराध नेन संसारार्णवनिमग्नो जीवात्मा परमात्मानं नारायणं पश्यति। सोऽप्यपुनरावृत्तिकं दिव्यलोकं प्रापयति। पश्चात्कृत्कृत्यो भवति॥

The highest attainment, viz. the emancipation (mokṣa), is identified with 'sāyujya', where the individual soul abides in intimate contact with Brahman whose nature is highest bliss ('paramā nanda-rūpiṇā brahmaṇā saha atyantāvasthānam eva mokṣah', Nṛsiṁha-vājapeya-yāji). According to Marīci, the devotee who is eligible for

emancipation (viz. who does not have to return to this world to exhaust his karmas) will rest in the bright realms (arcirādi-mārga), enter into the divine pathway (deva-yāna), and passing through the higher reals reach the Brahma-Vault (barhma- kaṭāha); and breaking through it he will get rid of his stains and give up his subtle body; now he' enters the realm of Viṣṇu.

एतेषु देवतास्थानेषु विश्रम्य देवयानमार्गेण भूरादीन् प्राप्य ब्रह्मकटाहं भित्वा ततो विरजां प्रविश्य कृतसूक्ष्मदेहपरित्यागः पूर्वोक्तवैष्णवाण्डं गच्छतीति विज्ञायते।

There is no confusion in the Vaikhānasa texts about the role that iconic worship has in accomplishing emancipation. If is the direct cause (sakṣāt-kāraṇa) of emancipation. Śrīnivāsa-makhin's commentary on the *Śārīraka-sūtra* (3,3,24) 'api saṁ-rādhane pratyakṣānu-mānabhyām' makes it clear that the highest achievement is impossible by any means other than worship.

भजनेन विना केनाप्ययमात्मा न लभ्यते।
प्रत्यक्षादिप्रमाणेन चायमर्थोऽवगम्यते।

In fact iconic worship is itself recognized as the liberating wisdom (para-vidyā). We read in the Bhāṣya-

विद्याशब्देन भगवदाराधनमेवोच्यते।

The statement in the *Muṇḍakopaniśat* that one who is engaged in action is the most superior among the knowers of Brahman ('kriyāvān eśa brahmavidam variṣthah') is interpreted to extol the worshiper ('kriyā japāmūrtārādhana-samūr-tārādhana-dhyāna-kriyā'). This interpretation has been defended in the tract *Uttama-brahma-vidya.*

A word about the *Lakṣmī-viśisriṭādvaita-bhāṣya* of Śrīnivāsa- makhin, which crystallized the philosophical position of the Vaikhānasas. The title of the work suggests the doctrine that Viṣṇu alone, and only as distinguished by Lakṣmī (Lakṣmī-viśiṣṭa-Nārāyaṇah) is the highest reality (eka eva para-tatvah). The non-duality (advaita) refers not to Viṣṇu per se, but to Viṣṇu associated with Lakṣmī. It is possible that the author took his clue from the prescription in Vaikhānasa-sūtra:

तस्मात्तया श्रिया सार्धं पूजयेत्पुरुषोत्तमम्।

Lakṣmī is not therefore to be regarded as an independent reality (tatva), but as inseparable from Nārāyaṇa. We have the description in the Vaikhānasa scriptures that Śrī (Lakṣmī) and Śrīśa (Nārāyaṇa) are related to each other as moon and moonlight are:

श्रीश्रीशयोस्तु संबन्धः चन्द्रचन्द्रिकयोरिव।

The word 'Narayana' is taken to signify the ultimate refuge or support of the entire host of all the individual souls ('nara- śab-dena jīvāriām samūhah procyate budhaih; teṣām ayana-bhūtatvān nārāyaṇa ihocyate;.). The individual souls (jīvas) are numerous and are by nature 'non-destructible' ('na riṣyati, na naśyati iti narah'). If 'praṇava (om-kāra consisting of three units 'a', 'u' and 'ma') signifies Brahma or Nārāyaṇa, it is because the utterance inclines the individual soul towards Nārāyaṇa ('nārāyaṇa-pravaṇatvāt'; the word 'pravaṇa' for inclination has become camouflaged as 'praṇava', even as the word 'paśyaka' for seer has become 'kaśyapa'). The first unit 'a' represents Viṣṇu ('akāro vai Viṣṇu') the second unit "u" represents Lakṣmī or Prakṛti, and the third unit 'ma' represents the individual soul (from 'mana avabodhane', 'to know'; the

jīva possessing the faculty of cognition), who is the servant of the deities represented by the two earlier units ('makāras tayor dāsah'). When Bhṛgu's *Vāsādhikāra* lays down:

श्रीमन्नारायणमर्चयेत्

The worship of Nārāyaṇa as distinguished by Śrī or Lakṣmī is what is suggested, and not Nārāyaṇa alone or Lakṣmī separately. Lakṣmī (as 'y' in praṇava) comes between the transcendental Nārāyaṇa (as 'a' in praṇava) and the individual devotee ('ma'); she it is that conducts the individual soul to the supreme self (viz. Nārāyaṇa), and showers on the individual soul the grace of Nārāyaṇa.

While the Vaikhānasa ideology emphasizes worship (arcanā) as the royal road to emancipation, it does not belittle the roles of inward orientation (saṅkalpa) and contemplation (dhyāna). Arcanā is not merely ritualistic and mechanical worship; iconic worship prepares the mind to transcend mind's own limitations and helps divine visualizations. The "niṣkala" aspect of Viṣṇu continues to be projected even while the 'sakala' form is being worshiped. The devotee must move from the 'gross' (sthūla) to the 'subtle' (sūkṣma). It is in this context that Kāśyapa's Jñāna-kāṇḍa (55th Chap.) points out that worship of icon is necessary for all of us who live ordinary lives, while worship without an icon (viz. dhyāna) is suitable for the evolved souls with strong minds. By constant attention to the icon, seeing it again and again and offering various services to it by way of ritualistic worship, devotion develops. Without devotion, whatever is done by way of worship becomes ineffective. Iconic worship is indeed meant to generate devotion.

And iconic worship is to be resorted to by us not only to attain the ultimate release from phenomenal fetters but also to fulfill our normal aspirations in daily life. If Viṣṇu (Puruśa) is the aspect that becomes all-important with regard to the former objective (viz. mukti), Lakṣmī (Prakṛti) presides over the latter (viz. bhukti). The two must be worshiped together. In order to facilitate our devoted attention to the worship, it is necessary to instal a beautiful icon (where the icon itself is Viṣṇu, and its beauty is Lakṣmī). Iconic beauty is what is in accordance with the śilpa-śāstra prescriptions (sa-lakṣaṇa):

निरालंबाराधनं संकल्पधनिनां श्रेष्ठाश्रमिणाम्। सालंबं सम्यक्संसानिष्ठानां भुक्तिमुक्तिफलप्रदत्वात्। अभीक्ष्णादर्शनात्। परिचर्यया भक्तिर्भवति। नृणामभक्तानां कृतं सर्वं निष्फलम्। तस्माद् भक्तिहेतुत्वात् सलक्षणं परमपुरुषंरूपं कृत्वा श्रिया सहैव संस्थाप्य प्रकृतिपुरुषावर्चयेत्॥ सालंबाराधने कौतुकसम्पत् सर्वेषां सम्पदिति विज्ञायते॥

(काश्यपीये ज्ञानकाण्डे, ५५)

Marīci's Vimānārcanā-kalpa (paṭalas 85 ff) contains a fairly elaborate account of the philosophical position of the Vaikhānsa. A brief statement of it is given here, in Marīci's own words.

The word for the real, 'tattva' (that-ness), means the mode of Brahman's being. The Brahman is the supreme self, Nārāyaṇa. To comprehend this mode is jñāna or gnosis; those who possess this gnosis are known as 'Brahman-knowers'. Thus the supreme self (viz., paramātman or Brahman) is the object of knowledge, the 'knowable', (jñeya) while the individual soul (viz, jīvātman)

is the 'knower' (jñātṛ). The Vedic corpus constitutes the body of this knowledge (jñāna)

The Brahman (viz. the supreme self or Nārāyaṇa) is dual natured 'unaspected' (nishkala) and 'aspected' (sakala). The former is all-inclusive; it leaves nothing outside it. It pervades all things in and out, like ghee in milk, oil in the sesames-seed, fragrance in the flower, juice in the fruit and fire in wood. Being all-pervasive it is like ākāśa. Within the body it abides devoid of body but pervading the body. Viṣṇu is so called be cause he permeates the entirety of existence. He is both visible and invisible, perfectly bright and pure, immutable, unthinkable, immeasurable, bereft of qualities, unmoving, unoriginated and unending, unchanging, without a second, unexplained and beyond the instruments of cognition. Because of being extremely subtle, he is impossible to be described as either real or unreal - so say the Brahman-knowers.

He is, in this nature, the supreme abode, the supreme light, he is possessed of all powers in all ways; he comprehends all the gods, all the religions; he is the support of all things and eternal. He is beyond the differentiation of knower-knowable-knowledge. He is the solid mass of consciousness, although he moves through the states of wakefulness, dream, deep sleep and beyond, experiencing gross and subtle objects, as an individual being. He is the self of all beings, hidden in the heart-recess; he is located on the tip of the individual life-force which is found in the void inside the heart-lotus, (paṭala 85).

The "aspected' nature of Viṣṇu becomes manifest when the devotees churn him within their own hearts by contemplation and devotion. Although really 'inaspected',

he assumes the 'aspected' form, even as the fire blazes forth from the wood when churned. And like the sparks that emanate from the burning fire, he shines forth in a variety of forms (Brahmā, Śiva etc.); like the different articles (pot, plate etc.) that come out of clay that is introduced into the potter's wheel, he appears variously, in accordance with the forms that the devotee's mind conjures up.

Indeed Viṣṇu is all things and all forms; he is the soul that permeates all the bodies; and he is responsible for the origination, preservation and dissolution of all things. The sacred text declares that the god of fire (Agni) is the lowest of the gods while Viṣṇu is the highest, and that all the other divinities are comprehended within these limits. Viṣṇu is the main form, the supreme spirit, the Puruśa, the creator, the preserver and the destroyer of everything.

The individuals are different from him (paṭala 86).

Viṣṇu's power-and-splendour is Śrī (viz. Lakṣmī), who is eternal, with out beginning or end; her form is unmanifest and inscrutable. Her bliss is everlasting. She constitutes the primordial 'nature' (mūla-prakṛti), the power behind all phenomena ('śakti'). She is the emenatory power (māyā), and the possessor thereof (māyī) is Viṣṇu. These are the eternal Prakṛti and Puruśa; from them proceed the wordily processes.

All the modifications of nature originate from Prakṛti. Prakṛti is the cause of actions, and also the performance of actions by beings. Puruśa is the cause of pleasures and pains experienced by the beings. Puruśa, abiding in Prakṛti, experiences the qualities that result from Prakṛti (paṭala 86).

Prakṛti is two-fold; 'living' and 'non-living'. The 'non-living' again is eight-fold; manas (mind), buddhi (individuated aware ness), ahamkara (ego) and the five primary material constituents (bhutas : earth, water, fire, air and ākāśa). The 'living' is the individual soul (jiva)- The puruśas are ever associated with the prakṛti. The individual souls abiding in the prakṛti are embodied spirits (kṣetrajñas), and are numerous. They too are eternal, but owing to beginningless ignorance they obtain different kinds of bodies in accordance with the good bad actions done in prior lives, and in order to enjoy the fruits of such actions in the present life.

The individual soul (jīvātmā) is collyrium-hued and ever pure and filled with knowledge; he is eternal and is of atomic size. He is all-pervasive but enters the body and performs actions good and bad. His actions are two-fold : those which are confined to the transactional world (aihika) and those which lead him out of it to salvation (āmuṣmika). The former consist of ordinary functions like eating, drinking, going, coming, lying down and clothing oneself. The latter involve meritorious deeds like non-injury, charity, virtuous conduct, service to others and worship of god. By these actions, one at death moves over to other worlds in accordance with the actions, and enjoying there the fruits of those actions, enters the ākāśa-realm.

Having risen out of the body and entering into the ākāśa-realm, he (the individual soul) becomes air and enters the fire; becoming smoke he enters into water; having become water he gets into the cloud and when it rains on the earth he enters the plant-world. Then he gets into food and from food the semen and blood (the male

and female sources of life). Then the individual soul enters the appropriate body, and after a period of development within the mother's womb, gets born. Thus the reciprocal relation between the soul (kṣetrajña) and body (kṣetra) becomes established and the individual becomes involved in transmigration without end (saṁsāra) as one of the numerous kinds of beings (paṭala 93)

Once the soul and the body come together, there is a bondage forged in the shape of love of the opposite sex, and deluded by god's māyā, he indulges in desires, hatred, greed, lust, arro gance, envy, violence and so on. This makes for repeated births and sufferings. Because this bondage is caused by God's māyā, one should seek to get rid of it by taking refuge in god and worshipping him with devotion.

And god, being compassionate towards his devotees, is easily pleased by the devotion and releases the devotee from the fetters of his māyā. Then the soul obtains perfect gnosis (samyaj-jñāna), and while discharging the duties connected with his station in life worships god. As a result of this worship, the individual soul, immersed as it is in the ocean of saṁsāra, has the vision of god (Nārāyaṇa). Thereupon god will bestow divine realms of residence for the soul. And thus the soul's mission is fulfilled (paṭala 94).

From godhead proceed the golden 'egg' in which are contained all the other 'eggs' (symbolic of realms of existence). On top of all these "eggs' is the Vaiṣṇavāṇḍa, which is hard for anyone to think of and hard even for any god to perceive, and which can be experienced only by persons who are pure, wise and emancipated. Here are four Viṣṇu-realms: āmoda, pramoda, sammoda and

Vaikuṇṭha, each above the preceding. In the amoda-realm the godhead abides as Viṣṇu, in pramoda as mahā-viṣṇu, in saṁmoda as Sadā- viṣṇu and in Vaikuṇṭha as sarva-vyāpi-Nārāyaṇa (paṭala 81).

Mokṣa is emancipation from all traces of bondage in samsāra. This consists of the obtainment of one of the four conditions as a result of worship; 'residence in the same realm as god' (salokya), 'abiding in close proximity to godhead' (samipya), 'obtainment of the same form as god' (sarupya), and "getting united with godhead' (sayujya). These four conditions are obtained in reaching the four Viṣṇu-realms respectively: āmoda, pramoda, saṁmoda and Vaikuṇṭha. The last condition is everlasting bliss, complete fulfillment, uninterrupted association with godhead and entrance into the supreme light. (paṭala 94).

Taking complete refuge in godhead takes one of four forms: continuous recounting of god's glory (japa), fire-oblations (huta), iconic worship (arcana) and intent contemplation (dhyana). The first is the repetition of the Viṣṇu-hymns in the Ṛgveda or of the eight-lettered mantra (aṣṭākṣara) as a means of settling ones mind on godhead. The second is putting into the sacred fire the prescribed offering in the traditional manner. Worshipping at home or in a temple the iconic representation in the Vedic procedure is 'arcanā'. Understanding the distinction between the 'unaspecte (niṣkala) and 'aspected' (sakala) natures of godhead, when the individual soul (jīva) contemplates upon god as the supreme self, in the manner prescribed in the eight-limbed yoga is 'dhyāna'.

Among them, the iconic worship is the best, as it is the means to achieve all ends. Here, god himself assumes a fivefold form. The five primary material elements

(bhūta), ākāśa etc. are also the five forms of godhead, even as the five ritual fires (sabhya, āhavaniya, anvāharya, gārhapatya and āvasathya), and the five vital currents (prāṇa etc.) are. The five forms of godhead are: Viṣṇu, Puruśa, Satya, Acyuta and Aniruddha. Of them, Viṣṇu is the primordial form (ādi-mūrti) and the other four are only the variations thereof.

Brahman is 'four-footed', say the Vedic corpus. The four 'feet' are dharma, jñāna, aiśvarya, and vairāgya. From Viṣṇu as the primordial form (ādi-mūrti), the other four forms proceed with emphasis on these four 'feet; puruśa is distinguished by dharma, Śatya by jñāna, Acyuta by aiśvarya, and Aniruddha by vairāgya. The four forms correspond to Viṣṇu, Mahā-viṣṇu, Sadā-viṣṇu and vyāpī-nārāyaṇa. Viṣṇu's aspect is puruśa, Mahā-viṣṇu's aspect is Satya, Sadā-viṣṇu's aspect is Acyuta and Vyāpī-nārāyaṇa's aspect is Aniruddha.

These five forms must be property understood through the instructions of a teacher, must be contemplated upon according to the eight-limbed yoga method, and must be invoked and worshipped (paṭala 95).

The body extends to 96 aṅgulas (in ones own finger measure) and the life-force (prāṇa) normally extends to a further twelve angulas, but becomes equal to the body's dimension by the technique of prāṇāyāma. Above the anus, to a height of two angulas is the middle of the body (deha-madhya). In it is a golden-hued triangle, which is the realm of Agni. In its centre is the 'Person-of-sacrifice' (yajña-mūrti) with the usual iconographic details of Agni (tawny-coloured, two-headed, four-horned, six- eyed, seven-armed, three-footed and clothed by yellow garments.

Above it, nine angulas mark the place of the bulbous

root of individual existence (kanda-sthāna). In its centre is the wheel with twelve spokes. There mounted on the life-force (prāṇa), the individual soul (jīva) moves about prompted by merit' and demerit, even as a spider moves about in its web.

Above the navel is the kuṇḍalinī-power, at the side of the bulbous root above mentioned. It spreads on all sides, and is made up of the eight-fold 'nature' previously noted. It is coiled like a serpent, and sits blocking the upward channel (the sushumṇā) with its hoods symbolizing Brahmā and Rudra.

Above the navel, at a distance of a long span (vitasti, twelve aṅgulas) is the 'heart' (hṛdaya), where everything is founded. Inside the heart is the solar orb. A thousand-flamed fire bums there; and in the centre is Viṣṇu's figure with the usual iconographic details (bright like the rising sun, golden-hued, adorned with śrī-vatsa, four-armed carrying conch and discus in the upper hands, the gesture of protection in the lower right hand and the left holding the hip, pacific in countenance, well-bedecked with auspicious ornaments and accompanied by consorts).

Above this, at the tip of the nose is the lunar orb, brilliant like a pure crystal filled with white rays and with nectar oozing out. In the centre of this orb is Nārāyana, whose complexion is that of pure crystal, who is four-armed, who is adorned with śrī-vasta and who wears yellow garments. With a beatific countenance, he is accompanied with consorts and with the retinue of gods.

Above this spot, on top of the head and at the head of the suśamnā channel is the gateway of liberation (mukti-dvāra). There is in it the lotus-of-the head (śirah-padma) with its sixteen petals facing downward and with

its stalk upward oriented. Here must be contemplated Vāsudeva, who is the master of this realm and who is flooded with a thousand of the streams of nectar (paṭala 90)

Then the heart-lotus (hṛdaya-kamala) which is twelve aṅgulas in extent, which has sprouted from the bulbous root (kanda), and which has liberating wisdom as its stalk, the eight accomplishments (siddhi) as its petals, prakṛti as its inner tube and knowledge as its filament, which is normally facing downward is now opened up by the practice of prāṇāyama and becomes upward- oriented. Then in the inner tube of the lotus a great fire which emits sparks all-round and fills all sides with light will heat up the entire body, from feet to the top of the head. In the midst of this fire is the glorious form of Viṣṇu, the supreme self and abiding in the heart. He is flanked by Śri and Bhū on his sides. He is golden-hued, draped in yellow garments, lotus-eyed, four-armed (carrying conch, discus and the gesture of protection, with the remaining hand holding the hip), adorned with the śrī-vatsa jewel, pleasant in countenance which is lit up by a pure smile.

The devotee perceives this form of Viṣṇu by the power of contemplation and with the eye of wisdom. Viṣṇu, who is all-pervasive now becomes manifest, churned by contemplation, in all his splendour This is the 'aspected' nature (sakala) of Viṣnu. The devotee must visualize, invoke and worship him. The Vedic hymn 'pra vah pāntam' enjoins that one must resort to the daily worship of Viṣṇu, (paṭala 91).

Appendix I

AN ACCOUNT OF THE ORIGIN OF VAIKHĀNASĀGAMA

(Excerpt from Bhṛgu's Prakīrṇādhikara, Chap. 30)

श्रुणवन्तु मुनः सर्वे शास्त्रमाहात्म्यमुत्तमम्।
यावच्छक्ति प्रवक्ष्यामि ज्ञातं गुरुकृपाबलात्॥१॥

पुरा चतुर्मुखो ब्रह्मा सिसृक्षुरखिलं जगत्।
सुप्तोत्थिताश्चिरं कालं प्राक्रामीत्सर्गकर्मणि॥२॥

विसस्मार यदा धाता निद्र्याक्रान्तमानसः।
वेदान्सर्गप्रधानांस्तु सृष्टिर्नैव प्रवर्तते॥३॥

चिन्तातुरस्तदा ब्रह्मा मूढः कर्तव्यकर्मणि।
बहुधा ध्यायमानस्तु लेभे कारणं स्ततः॥४॥

स्वशक्त्या यद्विधेयं स्यात्सर्वं चक्रे विमूढधीः।
न हि तत्कारणं लेभे वेदविस्मरणं तु यत्॥५॥

चिराच्चिन्तां तु तां त्यक्त्वा स्वस्थचित्तः प्रजापतिः।
हृत्पद्ममध्ये पुरुषं परमेण समाधिना॥६॥

चिन्तयामास वै विष्णुमृग्यजुः सामरूपिणम्।
तुष्टाव च तदा ब्रह्मा हरिप्रवणमानसः॥७॥

ननाम च तदा विष्णुं शंखचक्रगदाधरम्।
अर्चयामास देवेशं पाद्यद्यैर्विग्रहैः समैः॥८॥

मुहुर्मुहुः प्राणम्याथ मूर्ध्ना देवं जगत्पतिम्।
निर्व्याजकरुणालेशाद्देवस्य विमलान्तरः॥९॥

तुष्टाव जगदीशानं नारायणमजं विधिः।
जितं ते पुण्डरीकाक्ष नमस्ते विश्वभावन॥१०॥

(Then follows the prayer of Brahma in 21 verses)

तमसाक्रान्तचित्तस्य विस्मृता निगमा मम।
अवेदविहितः सर्गो मया कर्तुं न शक्यते॥१॥

प्रसीद परमेशान वेदभिक्षां प्रयच्छ मे।
इति चिन्तयतस्तस्य बभूवाऽनाविलं मनः॥२॥

ततस्तु भगवान् ब्रह्मा वेदराशिमवाप्तवान्।
सस्मार निखिलान् वेदान्
सांगानुपनिषद्गणम्॥३॥

पुराणन्यायमीमांसाधर्मशास्त्राणि सर्वशः।
चतुःषष्टिकलाश्चैव विद्यास्थानानि यानि च॥४॥

अन्तर्हितानां खननात् वेदानां तु विशेषतः।
स बिभुः प्रोच्यते ब्रह्मा विखना ब्रह्मवादिभिः॥५॥

वैखानसश्च भगवान् प्रोच्यते स पितामहः।
जगत्सर्वमशेषेण वेददृष्टेन वर्त्मना॥६॥

(The text continues and mentions that Brahmā created ten sages Dakṣa, Marīci and others and taught them the Vaikhānasa branch.)

तां तु वैखानसीं शाखामेतानध्यापयन्मुनिः।

(Then the text mentions nine disciples Bhṛgu, Aṅgiras, Marīci, Atri, Pulastya, Pulaha, Kratu, Vaśiṣṭha and Dakṣa ('the nava-brahmās')

एते विखनसः शिष्याः श्रुतिस्मृतिविधानतः।
तच्छिष्यास्तु महात्मानो मुनयस्तत्वदर्शिनः॥६३॥

वेदानुगानि शास्त्राणि चक्रुर्लोकहितैषिणः।
केचिद् गृह्याणि वै चक्रु र्गृह्यश्रौतात्मकानि तु॥ ६४॥

धर्मशास्त्रणि केचित्तु पुराणानि च केचन।
इतिहासांस्तथा कल्पान् प्रोचुरन्ये महर्षयः॥६५॥

आदिकाले तु भगवान् ब्रह्मा तु विखना मुनिः।
यजुः शाखानुसारेण चक्रे सूत्रं महत्तरम्॥६९॥

वर्णाश्रमाचारयुतं श्रौतस्मार्तसमन्वितम्।
यत्सूत्राद्यन्तमध्येषु भगवान् विष्णुरव्ययः॥७०॥

यष्टव्यो शीयते यस्मात् सर्वसूत्रोत्तमं तु तत्।
वेदे वैखानसे सूत्रे यो धर्मः परिकीर्तितः॥७१॥

सर्वैः स धर्मोऽनुष्ठेयो नाऽकार्या विचारणा।
..............॥७२॥

एतद्वैखानसं सूत्रमन्यसूत्राऽनपेक्षितम्।
(एतद्वैखानसं सूत्रं सर्ववेदार्थसंग्रहः)॥७३॥

Appendix II

The following excerpt from Bhṛgu's Yajñādhikāra (Ch. 51) provides an insight into the Vaikhānasa outlook with regard to its own Āgama-status. Even as the Veda was later divided into four Books, so the Vaikhānasa-sūtra became the four-fold śāstra

विष्णोस्तन्त्रं द्विधा प्रोक्तमर्चनार्थं तु वैदिकम्।
प्रथमं सौम्यमन्यत् तदाग्नेयं तान्त्रिकं भवेत्।।

वैखानसेन सूत्रेण निषेकादि क्रियान्वितैः।
ब्राह्मणैः क्रियामाणं यत्तत् सौम्यं वैदिकं मतम्।।

विधिस्तु वेदमूलश्च दीक्षायुक्तश्च तान्त्रिकः।
स चोक्तो द्विविधो मार्गः शुद्धमिश्रविभेदतः।।

शुद्धं भागवतं प्रोक्तं पंचरात्रमथेतरत्।
सूतैर्वा सात्त्वतैर्व्रापि कृतं यच्छुद्धतान्त्रिकम्।।

तेषां शारीरसंस्कारास्तत्तत् तन्त्रेषु कीर्तिताः।
न तेषां वेदमर्यादा सूतादीनां प्रवर्तते।।

त्यक्ताऽत्मसूत्रविधिर्नानासूत्रार्थदर्शिभिः।
दीक्षितैः क्रियमाणं यत्तन्मिश्रमभिधीयते।।

केवलं भुक्तिदं शुद्धं मिश्रं मुक्त्यैकसाधनम्।
भुक्तिमुक्तिप्रदं सौम्यं इति पूर्वजदर्शनम्।।

सौम्यं नारायणः प्राह वेदेभ्यः सारमुत्थितम्।
तस्माद् बह्मा विराट् तस्मात्स एव विखना मुनिः।।

ततोऽस्मदाद्या मुनयश्चत्वारो लेभिरे विधिम्।
तेभ्यः प्रादुरभूच्छास्त्रं उत्तमं चतुरात्मकम्॥

वेदानां व्यसनादर्वाक् प्राग्रूपं मिलितं तु यत्।
तां तु वैखानसी शाखामिति प्रोक्तं विखनसा तथा॥

तत्समष्ट्यात्मकं सूत्रं प्रोक्तं विखनसा तथा।
ऋगादिभेदसंभिन्ना व्यष्टिरूपेण सा पुनः।
ऋग्यजुः सामाथर्वेति चतुर्धा सा यथाऽभवत्॥

चतुर्धा व्यष्टिरूपेण तत्सूत्रं चाभवत्पुनः।
आत्रेयं भार्गवं चैव मारीचं काश्यपं त्विति॥

Then follows an enumeration of the works by the four sages Atri, Bhṛgu, Marīci and Kāśyapa. There is also an account of the content analysis of Bhṛgu's works.

Appendix III

The following excerpt from Vaikhānasa-gṛhya-sūtra-tātparya-cintāmani of Śrīnivāsa-makhin (11th Khaṇḍa, 1st Sūtra) gives a detailed account of the procedure of contemplation (dhyāna) according to Bhṛgu's Yajñādhikāra (27, 12-38)

अत्र गृह्यः-

'आसनं स्वस्तिकं कुर्यात् दक्षिणं पादमूर्ध्वतः।
वामपादमधश्चाथ तथा जान्वन्तरे बुधः॥

अंगुष्ठौ द्वौ निगृह्यैव शिश्नं च वृषणावपि।
पीडयन्वै निवातस्थः प्रदीप इव निश्चलः।

अंके वामं न्यसेत्पाणिमन्यञ्चोत्तानमूर्ध्वतः।
किञ्चिदुन्नामितमुखो दन्तैः दन्तानसंस्पृशन्॥

नासाग्रस्थेक्षणश्चैवमासयेदासनं बुधः।
प्राणानायम्य विधिना रेचपूरककुंभकैः॥

बीजं तद्धृदये न्यस्य प्रणवैरपि वेष्टयेत्।
वलयञ्चादिबीजं स्यात् उकारं कुटिलं भवेत्॥

मकारं चैकनादान्ममेवं प्रणवमुच्यते।
शुद्धस्फटिकसंकाशमर्धचन्द्रसमाकृति॥

ततो वारिणि कुंभस्थे ध्यायेद्वारुणमंडलम्।
आदिबीजं सुसन्न्यस्य प्रणवैरपि वेष्टयेत्॥

आत्मसूक्तं ततो जप्त्वा पौरुषं सूक्तमेव च।
नारायणानुवाकञ्च श्रीभूसूक्ते तथैव च॥

हृदये सूक्तान् जप्त्वा प्रणवस्य शतं पुनः।
समाहितमना भूत्वा ध्यानं सम्यक् समाचरेत्॥

विषयेभ्यश्च सर्वेभ्यः प्रत्याहृत्येन्द्रियाणि च।
एकाग्रञ्च मनः कृत्वा ततः पश्येत् समाधिना॥

पद्मकोशप्रतीकाशे विश्वस्यायतने पृथौ।
हृदयेऽग्निशिखिामध्ये परमात्मा व्यवस्थितः॥

अप्रमेयमजं नित्यं सर्वाधारं सनातनम्।
निर्गुणं निष्कलं शुद्ध परमात्मानमव्ययम्॥

क्षीरे सर्पिस्तिले तैलं पुष्पे गन्धः फले रसः।
काष्ठेऽग्निरिव सर्वत्र व्यापिनं पुरुषोत्तमम्॥

मनसा सकलं ध्यात्वा हृदये पद्ममध्यमे।
ध्यात्वैवात्र ततो मन्त्री तस्मात् कुंभजले हरिम्॥

सुवर्णवर्णं रक्तास्यनेत्रपाणिपदं तथा।
शुकपिञ्छाम्बरधरं विष्णुं तं प्रणवात्मकम्॥

किरीट हारकेयूर प्रलंबब्रह्मसूत्रिणम्।
शंखचक्रधरं देवं श्रीवत्सांकं चतुर्भुजम्॥

परात्परतरं देवं देव्यादिपरिषद्गणैः।
ध्यात्वा स्वमनसः कुंभे सम्यगावाहयेद्गुरुः॥

सूच्यग्रतोदमात्रन्तु नास्ति तद्रहितं क्वचित्।
कुत आवाह्यते देवः कुत उद्वास्यते पुनः॥

तस्मादावाहनं विष्णोरयुक्तमिति मन्यते।
सर्वत्र व्यापिनस्तस्य सर्वस्मात् परमात्मनः॥

एकत्र स्मरणं यत्तत् आवाहनमिति स्मृतम्।

अरण्यां संस्थितो बह्निरेकत्र ज्वलितो यथा॥
तथा ध्यानेन भक्तस्य हृदि विष्णुः प्रकाशते।
मन्त्रैरावाहिते बिंबे स्थले कूर्चे जले तथा॥
भक्तानुकंपया स्थित्वा पूजां गृह्णाति केशवः।
वदन्त्यावाहनं केचद्भिरेरादित्यमण्डलात्॥
देवेन सह तत्कुंभे ध्यायेद्देव्यौ यथाविधि।
आसानादिभिरभ्यर्चेत् अर्घ्यान्ताचमान्तकैः॥ इति

Appendix IV

An extract from Bhṛgu's Khilādhikāra (adhyāya 1) explaining the three methods of worship: mental (mānasī), sacrificial (homa-pūja) and iconic worship (bera-pūjā), and also highlighting the superior merit of the last method.

नारायणस्य भूतानामात्मनः परमात्मनः।
लीलया जगदुत्पत्तिस्थितिसंहारकारिणः॥
देवदेवेशितुर्विष्णोः लक्ष्मीशस्य जगत्पतेः।
उपायस्त्रिविधः प्रोक्तः पूजायाः श्रुणुत द्विजाः॥
मानसी होमपूजा च बेरपूजेति सा त्रिधा।
हृदेये हृदयेशानं जगदीशं परात्परम्॥
ध्यात्वा तु हृदयान्तस्स्थं हेमवर्णमजं विभुम्।
कृत्वैकाग्रं मनस्सम्यक् कृतस्नानजपादिकः॥
रश्मिमालासहस्राढ्यं मण्डलं विपुलं रेवः।
तदन्तः शीतलाभिस्तु रश्मिभिः सोममण्डलम्॥
ततः स्फुलिङ्गुकलिलज्वालाभिर्वह्निमण्डलम्।
तस्य मध्ये सुखासीनं तप्तहाटकसन्निभम्॥
चतुरङ्गलमात्राङ्क शुकपत्रनिभाम्बरम्।
हारकेयूरकटककटिसूत्रोपशोभितम्॥
कौस्तुभोद्भासितोरस्कं श्रीवत्साङ्कितवक्षसम्।
उद्दामकाञ्चीविलसन्मुक्तवीरोपशोभितम्॥
रक्तनेत्रधरं रक्तपाणिपादनखं शुभम्।
शङ्खचक्रधरं देवं चतुर्बाहुधरं परम्॥

तद्व तेनैव मनसा नैरन्तर्ये चिन्तयेत्।
ध्यात्वैवमर्चयेद्देवं सा पूजा मानसी स्मृता॥

अग्नीनाधाय विधिवदध्वरेषु द्विजातिभिः।
इज्यते यज्ञपुरुषः सर्वदेवमयो हरिः॥

यो यज्ञरूपी तस्यार्चा होमपूजेति कथ्यते।
कृत्वा यत्प्रतिमां विष्णोः यथा लक्षणमादरात्॥

संस्थाप्य तान्तु विधिना देवागारेऽथ वेश्मनि।
नित्यमाराधनं भक्त्या सा पूजा बेरपूजनम्॥

आलये बेरपूजा च ग्राममध्ये प्रकल्पिता।
सा तत्र वासिनां सर्वमग्निहोत्रं द्विजन्मनाम्॥

शुष्केन्धनं यथाऽनग्नौ न प्रज्वलति कर्हिचित्।
तद्वन्मोघो द्विजोऽनग्निः इत्याहुर्वेदपारगाः।

अग्निहोत्रमनग्नीनां धाता प्रहाऽलयं हरेः।
अनग्निहोत्री लभते स्वर्गं नेत्याह च श्रुतिः॥

सङ्गतिर्देवपूजा च दानं यज्ञ इति स्मृतिः।
यज्ञेष्वेतेषु विधिवद्वेरपूजा विशिष्यते॥

यजमाने मृतेऽप्येषा शाश्वतं भुवि तिष्ठति।
तस्याग्निहोत्रस्याधानं वक्ष्यामि श्रुणुत द्विजाः॥

ऋग्यजुस्सामसु पराः तत्तत्कर्मानुरूपतः।
सौम्याः फलकरा मन्त्राः विष्णोराराधने स्मृताः॥

(शान्तिकं पौष्टिकञ्चापि निष्कृतिश्चाभिचारिकम्।
एवं चतुर्धा सम्प्रोक्तं पुरा तु हरिपूजनम्।
पूजनोपायमन्त्रैस्तु मार्गभेदश्चतुर्विधः)॥

Appendix V

CONDUCT IN TEMPLE

The Vaikhānasa texts are among the factors that developed and crystallized what may be called 'temple-culture'. Besides providing valuable information about temple architecture and sculpture, the texts also deal with the details of town-planning around the temple. Further, they focus attention on the proper atmosphere that must prevail in a temple. An important aspect of this atmosphere is the conduct of the devotee who visits the shrine. The following excerpts from Bhṛgu's *Prakīrṇādhikāra* (Chap 20 and 36), enumerate the several prescriptions and prohibitions that the devotee must keep in mind. They apply to men-devotees as well as women-devotees, although the expression used generally indicates the male.

1. Entering a shrine or moving about in its precincts in a vehicle or with footwear is improper

(अपचाराः.........)
यानैर्वा पादुकैर्वापि गमनं भगवद् गृहे॥

(36,1)

2. Before entering the temple, the devotee must go round it in the customary circumambulation (pradakṣiṇā, keeping the shrine to the right), and this must be done with deliberation, and not in a hurry.

प्रदक्षिणं शनैर्गत्वा देवालयमुपाव्रजेत्।

(20, 113)

3. The temple is a form of the Godhead; and its towers must never be trodden with feet.

विमानं विष्णुरूपं स्यान्न तत्पदादिना क्रमेत्।

(27,280)

4. Before going round the shrine in customary circumambulation, one must prostrate or bow before the shrine.

धामप्रदक्षिणे पूर्वं कुर्यात्तत्र नमस्क्रियाः।

(ibid)

5. Only while going round in circumambulation, one may step on the shadow of the entrance tower (gopura), superstructure over the sanctum (vimāna), enclosing wall (prākāra), or the banner- post in front of the shrine (dhvaja), and never otherwise.

न लंघयेद् ध्वजच्छायां प्रदक्षिणविधिं विना।
गोपुरस्य विमानस्य प्राकारस्यालयस्य च॥

(27, 281)

6. While entering the shrine, one must not wear his sacred cord the wrong way viz. hanging by the right shoulder, apasavya or hanging by the neck like a garland (nivīta), or wound round the ear. He must wear his lower garment (dhoti) well tucked up (kaccha), and the ends of the cloth must not hang behind him like a tail (puccha). He must never enter the shrine naked or wearing only a piece of loin -cloth covering his genitals (kaupīna).

यज्ञसूत्रमधः कृत्वा कर्णे कृत्वा विशेषतः।

अपसव्यं च धृत्वैव धृत्वा चैव विनीतवत्॥
न गच्छेद्देवतागारं न वा मुक्ताशिखो नरः।
अकच्छः पुच्छकच्छश्च कौपीनमात्रधृक्॥

(36,312-313)

7. He must, while entering the temple, also wear an upper cloth (uttarīya) neatly and pleasantly. He should not cover his body with stitched garments (viz. shirt, coat etc.) or with blankets. Nor should he wear a headgear (viz. cap, hat, turban etc.). He should not carry any weapon in his hands.

यदा विशेद्गृहं विष्णोः सेवार्थं मधुविद्विषः।
कृत्वोपवीतः सम्यगुत्तरीयं मनोहरम्।
सेवेत देवदेवेशमुपवीतः सदा शुचिः॥
कंचुकेनावृतांगस्तु न गच्छेद्धरि मन्दिरम्।
उष्णीषी न च सेवेत नैव पाणौ धृतायुधः॥
वस्त्रेणाच्छाद्य देहं तु कम्बलेनेतरेण वा॥

(36, 555-558)

8. One must not enter a temple empty-handed: he must carry some offering to the deity (viz. cocoanut, plantains, flowers etc.). He must not be eating food brought from outside or chewing betel-leaves while going into the temple or while he is within the temple-premises. His forehead must not be blank (viz. he must wear a mark in accordance with his religious affiliation)

रिक्तहस्तः शून्यफालस्त्यक्तसंव्यान एव च।
खादन्नपि च ताम्बुलमुपहारादि भक्षयन्।
देवालयं विशन्नैव तस्या पापं समुद्भवेत्॥

(36,314)

9. If he eats in the temple the food given to him as 'prasāda' (already dedicated to the Deity), and throws away what remains over in the premises of the temple, it is improper and thoughtless.

यो भुक्त्वा देवतागारे निक्षिप्योच्छिष्टमत्र तु।
गच्छेदन्यत्र वा प्राऽस्यात् सोऽपि मूढो विपद्यते॥

(36, 336)

10. A person in physical or mental distress should not enter the temple. If he has disorders of the vital currents, he should take care to see that he does not evacuate his bowels or expel flatulence, while in the temple. One who is sick must not enter a temple.

आर्तो प्रविशेद् गेहं देवस्य परमात्मनः।
वायुभूते शरिरेऽस्मिन् वायुसंचारकर्मणि।
मलवायुविसर्गस्तु देवगेहे विशेषतः॥
पातयेत्पुरूषं सत्यमपि वेदान्तपारागम्।
इति देवगृहं गन्तुं व्याधितो नैव चार्हति॥

(36, 548-552)

11. One whose mind is confused, agitated or not at rest cannot worship the Deity in the temple. Indeed, it is only one whose mind is pure and steady that is fit to perform any religious act.

मनोऽनवस्थितं यस्य न साऽलं पूजितुं हरिम्।
यस्यैव निर्मलं चित्तं सोऽर्हः सर्वेषु कर्मसु॥

12. No one should stretch his legs across or sleep at the doorstep of the temple; nor should he be inebriated near or inside the temple. One must always be alert, awake; humble and erect while within the temple-premises

यस्तु देवगृहद्वारे प्रसार्य चरणौ क्वचित्।
शेते निद्रातिसम्मोहात् स याति नरकायुतम्॥
यातनाश्चानुभूयैव दौर्ब्राह्मण्यं व्रजेन्तु सः।
यस्तु देवगृहे मूढः शयीत मदमोहितः॥

(36, 337 and 340)

13. It is not proper for any one to go to the temple or be in its precincts crying in anguish or weep in devotion. If prayers are offered out of grief, it is a blemish of the mind. The person who feels distressed within the premises of the temple does not know the nature of God's presence or the purpose of his visit.

यस्तु देवगृहं गत्वा रोदिति प्रणयाद्यथा।
दुःखितः स्तौति वा देवं तत्स्यान्मानसिकं मलम्॥
निर्वाणपरमं स्थानं मलानेन मनसा तु यः।
सेवते स न जानाति तद्विष्णोः परमं पदम्॥

(36, 422-423)

14. The heart that is free from passions, the speech that avoids lying, harshness, slander and deceit, and the body that abstains from causing violence of any kind are necessary for worship in a temple.

रागाद्यपेतं हृदयं वागदुष्टाऽनृतादिना।
हिंसादिरहितः कायः केशवाराधने त्रयम्॥

(36, 470)

15. Having entered a temple, one should never commit an act of violence, which may cause suffering to any living being. Non- violence, virtuous conduct, meditation, control of the senses, penance and service to the elders are considered the six gateways to Dharma.

नैवात्र हिंसां कुर्वीत प्राणिनां द:खदां क्वचित्।
अहिंसा वैदिकं कर्म ध्यानमिन्द्रियनिग्रहः।
तपोऽथ गुरुशुश्रुषा धर्मद्वाराः षडीरिताः॥

(36, 427)

16. The person who gossips in a temple, and chatters without restraint does a wrong thing. One should not talk needlessly. There are other places in plenty where one may discuss wordily matters; and there are other times for it. Why should one indulge in such talk in a temple? Having entered a shrine, he should think of god, and meditate at least for a moment, if not for some hours. If he does not do so, he would waste a great opportunity. He would be like one who is deluded or pervert. Which wise man will abandon the food that is prepared and ready, and begs about for a few crumbs? Who will ignore the treasure at hand, and go about begging? While in a temple, the devotee should not think of anything else.

मुधा संभाषते यस्तु प्रविष्य हरिमन्दिरम्।
स निधि पुरतः सिद्धं त्यक्त्वा भिक्षति काकिणीम्॥
यस्तु संभाषते व्यर्थं देवालयमुपाश्रितः।
सिद्धमन्नं परित्यज्य भिक्षामटति दुर्भतिः॥
यन्मुहूर्तं क्षणं वापि परमात्मा न चिन्त्यते।
सा हानिस्तन्महच्छिद्रं सा भ्रान्तिः सा तु विक्रिया॥
सन्त्यनेके प्रदेशाश्च समयाश्च विशेषतः।
लोकयात्रविनिष्पत्त्यै देहयात्रोपयोगिनः।
तस्माद्देवगृहं गत्वा नरो नाऽन्यपरो भवेत्॥

(36, 381-393 and 386-387)

17. Standing in God's presence in the temple, one must

never utter a lie. God is of the nature of truth, and truth must not be sought to be hidden from God.

न हि देवस्य पुरतः क्वचिदप्यनृतं वदेत्।
सत्यस्वरूपी भगवान् सत्यं तस्मै न गूहयेत्॥

(36,389)

18. The temple is no place for discussions on scriptural issues. Engaging oneself in such activities, one would only insult and offend the Deity. Reading, writing and similar preoccupations are equally improper in a temple. Nor should one indulge in unrestrained and argumentative talk.

न हि देवगृहं गत्वा शास्त्रार्थैर्नीरसैर्नरः।
मुहूर्त्तं क्षपयेत्कालं तद्देवस्य विमानना॥
पाठनं लेखनाद्यं च नैव कुर्याद् गृहे हरेः।
स भवेदक्षरद्रोही यस्तु कुर्याद् व्यतिक्रमम्॥

(36,416, and 320)

अनिबद्धप्रलापान् ये कुर्वते देवमन्दिरे।
तेऽपि तित्तिरितां भूत्वा जायन्ते जन्मपंचकम्॥

(36,410)

19. One should not quarrel in a temple on any account; the temple is not the place for it.

न हि देवगृहं गत्वा विवदेत नरः क्वचित्।
न तत् स्थानं विवादस्य तस्मात्तं दूरतस्त्यजेत्॥

(36,468)

20. Having gone to a temple, one should not eulogize himself or be arrogant. Disregarding the elders or the Deity, should one talk without restraint about himself, it is a sin which he may not be aware of.

आत्मानं यो विशेषेण स्तौत्यहंकार भावितः।
अनाहत्य गुरुन्दैवमनिबद्ध च संवदेत्।
अवलिप्तो न जानति दोषमात्मन्ि संगतम्॥

(36,600-601)

21. Talking to another person in a contemptuous manner within the temple premises is not correct. The wise ones will not make a distinction between slighting others and killing them. One should avoid talking ill of others in front of God; nor should one praise another person either, in a temple, for any reason. God is the highest and most supreme reality, and who can be higher than God or more praise-worthy? A mere human being should not be praised or honoured within a shrine. Doing so will not make for happiness.

न जातु त्वमिति ब्रूयादापन्नो पि महत्तरं।
त्वंकारो वा वधो वेति विद्वत्सु न विशिष्यते॥
तस्मान्निन्दां परेषां तु देलाऽग्रे परिवार्जयेत्।
तथा परस्तुतिं चैव विधिना संत्यजेन्नरः॥
परः परात्मा पुरुषः पुराणः प्रोच्यते तु यः।
तदग्रेऽन्यस्य देवस्य न स्तुतिं स्तावयेन्नरः।
तस्मात्पूजां स्तुति चान्यमितरेषां असंशयम्।
त्यजेद्देवगृहे यस्तु सुखं मन्येत जीवितुम्॥

(36, 561, 564-5, 569-70)

22. One should not greet or bow before another person while in a temple; God is the lord of all, and we are all subordinate to Him.

नैवान्यं प्रणमेज्जातु प्रविश्य हरिमन्दिरम्।
स हि सर्वेश्वरः शेषी यत्राऽस्ते रमाधवः॥

(36, 595)

23. Having gone to a temple, one should never sit with his back to the Deity. The devotee should be facing God all the time, and when circumambulating, one should move keeping the Deity to his right.

न हि देवगृहं गत्वा पृष्टीकृत्यासनं चरेत्।
देवाभिमुख एव स्याद् भक्तः सर्वात्मना नरः॥
न पृष्टं दर्शयेज्जातु देवाग्रे हितचिन्तकः।
पार्श्वतस्तु चरन्नेव निवर्तेतालयं प्रति॥

(36, 593-594)

24. There are sequences of worship in a temple, when the Deity in the sanctum is screened off; tradition does not allow the Deity to be exposed to public view on such occasions. No one should desire to see the Deity during these periods. Should one force his way, because of his office or power, he will come to grief. Likewise, when the doors of the shrine are closed after the last sequence in worship, no one, however influential, should ask for the doors to be opened for him. One should have the humility to visit the shrine only after the doors are opened at the appointed time in the morning. Devotees must have the darsana of the Deity only when sequences of worship allow it.

यस्त्वधीकारगर्वेण देवागारमुपाश्रितः।
अकाले सेवितुं चेच्छेत्सोऽपि यास्यति दुर्गतिम्॥
उक्तेष्वेव तु कालेषु सेवेत मतिमान्नरः।
अन्त्यार्चनावसाने यत् कवाटो बध्यते ततः।
पुनरुद्घाटनं यावत्प्रत्यूषे च भविष्यति॥
तावन्नैव हरिं सेवेदकालः स विशेषतः।
अथार्चनाकालेऽपि भक्तानां सेवनाय तु।

अकाला बहवः प्रोक्तास्तथा यवनिकोदिता॥
तस्मादकालसेवां तु विधिना परिवर्जयेत्॥

(36, 627-633)

25. A person with evil conduct will never prosper; living beings are afraid of him, and offend him. It is only a virtuous person who should undertake the activities prescribed in the scriptures (like going to a temple).

दुराचारो हि पुरुषो नेहायुर्विन्दते महत्।
त्रस्यन्ति चास्य भूतानि तथा परिभवन्ति च।
तस्मादाचारवानेव कुर्याद्वै वैदिकाः क्रियाः॥

(36,316)

26. If the human beings, who are distracted by worldly cares, do not engage themselves in worship of the Deity, their life on earth is wasted, even as all that they do would be in vain. One who regards his preceptor as a mere human being, the Deity as only a stone image, the Vedic mantras as just a means of livelihood, the sacrifices as violence, and one who is indifferent to the priest or to the worship rituals becomes blameworthy;
and his life would be of no value.

विषयाक्रान्तचित्रानां विष्णवर्चनमकुर्वताम्।
कर्मभूमौ नृणां जन्म कर्माऽपि विफलं ध्रवम्॥
यो गुरौ मानुषं भावं शिलाभावं दैवते।
मन्त्रेषु जीविकाभावं हिंसाभावं मखेषु च॥
पूजकेषु च पूजायां नीरसं भावमेति सः।
सर्वथा निन्दितव्यो हि जीवितं तस्य निष्फलम्॥

(36, 633-636)

27. The following twenty-two acts are regarded as offensive in a temple:

(1) Moving about in a temple on a vehicle or with footwear.

(2) Not attending to a ceremonial function that is going on (like procession of deities), and not showing reverence to the Deity.

(3) Making obeisance with one hand only (viz. not joining the palms) and going round in circumambulation in front of the Deity.

(4) Prostrating etc. before the Deity when one is unclean and polluted.

(5) Stretching of legs in front of the Deity, or sitting on a seat (or cot) with ones legs dangling.

(6) Sleeping or lying down.

(7) Eating food.

(8) Gossip with people.

(9) Loud talk, useless chatter, crying and quarrel.

(10) Punishment and bestowal of favour.

(11) Confidential talk with women, and obscene remarks.

(12) elimination of flatulence.

(13) Covering oneself with blankets.

(14) Condemnation or praise of others.

(15) Honouring a powerful or influential person.

(16) Eating what is not given as 'prasāda'.

(17) Not presenting to the Deity fruits and flowers that are seasonal.

(18) Giving away what remains over (after offering to the Deity) for use in the kitchen, or for others in the temple.

(19) Sitting or standing with ones back to the Deity.

(20) Greeting others and not recognizing an elder (or preceptor) who is nearby.

(21) Praising oneself.

(22) Being critical of the Deity.

These and similar offences must be carefully avoided by the devotee who goes to the temple. But, the likelihood of committing countless offences inadvertently and unconsciously being there, one should ask for forgiveness (kṣamā-yācanā); and this will counteract the evil effects of the offences committed.

अपचारास्तथा विष्णोर्द्वाविंशत् परिकीर्तिताः।
यानैर्वा पादुकैर्वाऽपि गमनं भगवद् गृहे॥
देवोत्सवाद्यसेवा चऽप्रणामं च तदग्रतः।
एकहस्तप्रणामश्च तत्पुरस्तात् प्रदाक्षिणम्॥
उच्छिष्टे चैव चाऽशौचे भगवद्वन्दनादिकम्।
पादप्रसारणं चाऽग्रे तथा पर्यंकबन्धनम्॥
शयनं भोजनं चैव मुधाभाषणमएव च।
उचचैर्भाषा वृथा जल्पो रोदनाद्यं च विग्रहः॥
निग्रहोऽनुग्रहश्चैव स्त्रिषु साकृतभाषणम्॥
आश्लीलकथनं चैवाऽप्यधोवायुविमोक्षणम्॥
कम्बलावरणं चैव परनिन्दा परस्तुतिः।
शक्तौ गौणोपचारश्चाऽप्यनिवेदितभक्षणम्॥
तत्तत्तकालोभ्दवानां च फलादीनाम नर्पणम्।
विनियुक्तावशिष्टस्य प्रदानं व्यञ्जनादिषु॥
पृष्टीकृत्यासनं चैव परेषामभिवन्दनम्।
गुरौ मौनं निजस्तोत्रं देवतान्दिनं तथा॥
अपचारांस्तु विविधानीदृशानृ परिवर्जयेत्।
अपचारेष्वनन्तेषु सत्स्वन्येषु प्रमादतः।
क्षमस्वेत्यर्थनैवैका निष्कृति र्निरुपद्रवा॥

Appendix VI

NOTE ON TEMPLES AND TEMPLE-PRIESTS

with Special Reference to Vaikhānasas

Temples constitute an important aspect of Indian culture; and this has been so from very ancient times, It is difficult to ascertain with precision when or how temples began to be built in the country. There are two commonly accepted limits to Indian antiquity - the literary remains in the Vedic corpus and the archaeological finds of what is known as Indus Civilisation. They do not, of course, mark the beginning of Indian culture, but indicate an already well-developed cultural milieu and social organization. While explicit references to temples may be said to be altogether absent in the early collection of Vedic hymns, we have expressions (like 'Viṣṇos stūposi' in Yajur-veda) which suggest the existence of monuments dedicated to Godhead, and which speak of worship in unmistakable terms (like 'Viṣnave charcater' in the hymn beginning with 'pra vah pāntam' in the Aitareya recension of *Ṛg-veda,* 2nd aṣṭaka 21st anuvāka, sūkta 16). *Taittiriya-saṁhitā* (2, 2, 6, 1) specifies that gods are worshipped in temples ('devānām evāyatane yajate). And the remains in Mohen-jo-daro and Harappa include a large number of figures which were obviously icons for worship. It is true

that no temple-site has been discovered in the Indus area, but there are enough evidences to show that worship in homesteads (grhārcā) was in vogue.

But iconic worship and temples had become established and widely prevalent as early as the sixth or seventh century before the Christian era. Pāṇini's reference to icons which were not to be sold but which served as a means of livelihood (5, 3, 99, jīvikārthe cāpaṇye') and Patañjali's explanation that icons were instituted by the Mauryas (not the rulers of the dynasty of that name) who needed gold and who provided them to whoever wanted to worship ('mauryair hiraṇyārthibhir arccāh prakalpitāh; yāstvetāh saṁpratipujārthās tāsu bhaviṣyanti') also point out that a professional priestly class had already emerged during that period.

Early texts of great importance like *Bṛhat-saṁhitā* and *Artha-śāstra* leave no doubt that temples figured prominently in the lives of the people in the centuries immediately preceding the Christian era. We have also inscriptional evidence that construction of temples by the rulers of the land was a common devotional act as early as the second century B.C. The builders of the temples are known to style themselves in inscriptions as bhāgavatas. Bhāgavata was the name of the cult, which involved total, collective and life-long dedication to some personalized deity. The Bhāgavatas were either devotees of Viṣṇu or of Śiva. Even Patañjali, several centuries earlier, knew of Śiva-bhāgavatas (Mahābhāṣya,). It was only much later that the expression 'bhāgavata' came to denote only worshippers of Viṣṇu, within the community of Bhāgavatas. There were persons who officiated as priests in public shrines and temples, and did nothing else for their

livelihood. They were different from the class of priests who assisted the people in their normal devotional acts within households.

The stylization of temple architecture, the standardization of the modes of worship in them and the crystallization of iconographic and iconometric prescriptions relevant to the temple as well as to the worship ritual, were achieved in the Āgama texts, which owed principally to the genius of the Bhāgavatas (Vaiṣṇava and Śaiva), who were exclusively temple-functionaries and attended to all details concerning planning and construction of shrines, making and installation of icons, consecrations, daily and occasional worship, festivals, renovations and expiations. The rise of sectarian cults no doubt brought about divergent viewpoints about the main and accessory deities, but the general outlook of Āgama is common to all the sects. Devotion to Godhead is the main plank on which the Āgama of whatever sect rests; and the priest fits into the role of a properly consecrated mediator between the lay devotee and the Godhead, in all the Āgama divisions.

Āgama, in fact, is the manual which describes the priest and prescribes his functions. It explains what contributes to the potency of a shrine in terms of the spiritual power of the priest who operates, the excellence of worship rituals conducted, and the fine workmanship of the icon worshipped.

अर्चकस्य तपोयोगात् अर्चनस्यातिशायनात्।
आभिरूप्याच्च मूर्तीनां देवः सान्निध्यमृच्छति॥

It is the priest who by his character and conduct as well as by the fervour with which he carries out the rituals

that can infuse into the icon divine presence. It is he who transforms a stone image into a deity:

अर्चकस्य प्रभावेन शिला भवति शंकरः।

It is small wonder then that Āgama texts uniformly insist for the priest proper initiation and consecration (dīkṣā), and accurate knowledge of the canonical texts of the particular division. Unless the priest partakes of divinity, his role as a mediator between the lay devotee and Godhead becomes ineffective. Initiation and consecration are techniques for rendering the priest's nature fit to partake of the divinity in the context of worship in a temple.

The knowledge of the canonical texts becomes secondary. A priest is not expected to be a scholar or a teacher. His training is got during the rites of initiation and consecration, and no Āgama text prescribes that he must undergo a period of schooling for this purpose. More than learning, the priest is distinguished by his devotion to Godhead and sense of commitment to his calling.

It is usual in the Āgama texts to distinguish between a properly initiated priest (arcaka) and one who is hired for purposes of worshipping a deity (devalaka). The former is the priest who has received initiation and has been duly consecrated; he worships with a sense of duty and does not look for material rewards for the services to the deity that he performs. Nor does he take up any other profession for his livelihood. *Pauṣkara-saṁhitā* describes the Vaikhānasa priest as follows:

विप्रा वैखानसाख्या ये ते भक्तास्तत्वमुच्यते।
एकान्तिनः सुसत्वस्था देहान्तं नान्ययाजिनः।
कर्तव्यमिति देवेशं संयजन्ते फलं विना॥

The devalaka, on the other hand, is a hireling; and his only interest in worshipping the deity is the money that he receives in return. He is described as one who is 'desirous of money', and his services in a temple as an arcaka for three years would preclude him from all normal privileges of a twice-born:

यो देवं पूजयोद्विप्रो वित्तार्थी वत्सरत्रयम्।
स वै दैवलको नाम हव्यकव्य बहिष्कृत:॥

Even when he is acquainted with the prescriptions of worship according to a particular division of Āgama and is eligible to the study of the four Vedas, if he is not properly initiated, he answers to the second of the three categories of devalakas, namely 'kalpa-devalaka':

पांचरात्रविधानज्ञो दीक्षाविरहितोऽर्चक:।
चतुर्वेदाधिकारोऽपि कल्पदेवलक: स्मृत:॥

According to *Śiva-śekhara-tantra* and *Saṅkarśana-saṁhitā,* the devalaka may be a karma-devalaka (when he worships in a temple for a year, without having undergone any initiation, and without knowing the correct procedure of worship relevant to that particular deity), a kalpa-davalaka (when he worships in a temple for three years, without initiation but acquainted with the correct procedure of worship), or a suddha-devalaka (when he has not received the āgama from a proper master, but has picked up his knowledge of āgama from other sources, and when he worships deities other than the one he is hired to worship.

The priest in a temple is obliged to carry out some of the details of worship in public and for the sake of lay-devotees.

But the texts warn that the priest who does so for show or money would become an outcast even if he is learned in all the Vedas:

देवार्चनपरो योऽपि परार्थं वित्तकाक्षंया।
चतुर्वेदधरो विप्रः स चण्डालसमो भवेत्॥

Atri's *Smṛtyartha-sāra* brings out the distinction between the dīkṣita (initiated priest) and a devalaka (o hireling) thus:

वैदिकेन विधिना दम्भलोभविवर्जितः।
पूजयेद् भक्तितो विष्णुं स हि देवलोको न वै॥

The dīkṣita worships the deity according to Vedic rites and with devotion; and he is free from showmanship and greed. Thus, even if he worships for the sake of others and gets money as reward for his services, he is not to be regarded as a devalaka. Bhṛgu's Prakīrṇādhikāra (30th adhyāya, 136-150) describes the Bhāgavata as the priest who is filled with faith and devotion, and is indifferent to material gains. He is convinced that in this world of misery, devotion to Godhead is the only refuge. He regards all gods and all worlds as Viṣṇu, who indeed is not outside him. He is full of compassion for all beings, and worships God with no ulterior motive.

The temple is a public institution, and has naturally both sacred and secular aspects. Preservation and renovation of the temple- structure, protection of the property, administration of the funds, management of the personnel, conduct of periodical festivals and relation with the community are secular responsibilities, which since ancient times have been discharged by small committees of elders in the community (known in the South as sabhaiyār or

sthānattār). Regular worship in the temple is a sacred function, and has little of secular dimensions. It is discharged by the priest, who is however not hired for the purpose by the administrative assembly or by the ruler of the land. His eligibility to enter the sanctum, touch the icon and offer worship to it directly is derived not from any administrative appointment or assignment, but from his belonging to a family of priests, from his having received initiation even before his birth from his father or elders in the family, and from his acquaintance with the prescribed procedures of worship. The best of priests is of course one who is well- versed in the Vedas, pacific in nature, restrained and virtuous in conduct, pure in character and concerned only with the worship of the Godhead; calm in bearing, and with settled views, free from doubts and misgivings. It is not surprising that Vaikhānasa texts insist that to crown all these qualities, he must belong to the Vaikhānasa lineage and must adhere to the customs prevalent in this group. Every group of Āgama adherents would make similar prescriptions:

वैखानससूत्रेण निषेकादि क्रियान्वितान् विप्रान्।
वेदविदः श्रेष्ठान् धार्मिकान् ज्ञानतत्परान्॥
सौम्यान् जितेन्द्रियान् शुद्धान् विष्णोराराधने परान्।
ऊहापोह विधानेन ध्वस्तसंशयमानसान्॥
(प्रकीर्णाधिकारे, ११, २-८)

It is difficult of course to find an arcaka who will fully answer to this description, although it is most desirable to have such a one as the chief of the priests and a master of ceremonies. When it is impossible to procure such a one, the Vaikhānasa manual, *Prakīrṇadhikāra* (17, 7-8)

allows such a one's son to be chosen, and if even he is not available, then the grandson; in the absence of grandson, then some descendent in the direct line. If no descendent is at hand, then the brother-disciple, disciple's disciple or the teacher of the person regarded as among the best, may be chosen by a senior Vaikhānasa ācārya. The text warns that if this procedure is not followed, great harm will ensue for the ruler as well as the kingdom.

तदभावे तु तत्पुत्रं पौत्रं नप्तारमेव वा।
तस्यैव भ्रातरं शिष्यं प्रशिष्यं गुरुमेव वा।
सब्रह्माचारिणं वापि पूर्वाभावे तथोत्तरं।
तदनुज्ञातमितरं आचार्यत्वे नियोजयेत्।।
अन्यथा चेन्महादोषो राजा राष्ट्रं च नश्यति।।

Among the qualifications for the priest, the family to which he belongs is regarded as most important. The son of an excellent arcaka has very good chances of becoming a competent arcaka in his own right, and in his turn, not only because he is exposed to the calling from his early years but because he would properly be initiated and consecrated either in his prenatal stage or during boyhood. While the Pāñcarātra and Śaiva āgamas prescribe an initiatory rite (dīkṣā) when the son of the ārcaka comes of age, the Vaikhānasas perform this rite even when the offspring is still in the mother's womb. Known as Viṣṇu-bali. This rite is performed during the eighth month of pregnancy, after the sacraments of Puṁsavana and Sīmantonnayana have been gone through (for details see Bhṛgu's *Kriyādhikāra,* 36, 42). This is also called 'garbha-vaiṣnaveṣti' because the rite would confer the status of a 'devotee of Viṣṇu' (vaiṣṇava) upon the foetus itself, so

that the offspring would be a Vaiṣṇava even at birth. This is why the Vaikhānasas describe themselves as 'garbha-vaisṅṇavas'; and the belief is that, during Viṣṇu-bali, Viṣṇu himself would initiate the yet unborn individual into the life and career of a Vaiṣṇava priest. No other initiation, therefore, is indicated for a Vaikhānasa. If, by choice or under duress, he undertakes any initiation at any time of his life, the texts prescribe expiations (prāyaścitta) and purifications, before he can be an arcaka (*Vaikhānasa-sūtrānukramaṇikā*, part 2). The right to become an arcaka is thus inherent and inalienable in a Vaikhānasa.

मद्भक्तियुक्तस्य मदौरसस्य निषेककर्मादिविराजितस्य
न तप्तमुद्रा न मन्त्रदीक्षा न गुरुर्मया विना॥
(क्रियाधिकारे)

त्वत्सुतो भाग्यवान् धन्यो गर्भवैष्णवसंज्ञितः।
अप्राकृतो महात्मासौ गर्भचक्रेण लांछितः॥
(वैखानससूत्रानुक्रमणिकायां; आनन्दसंहितायां, १० अध्याय)
गर्भवैष्णवजन्मनां वैखानसानां सर्वेषां
विष्ण्वर्चनाहेतुजन्मनां
विष्णुवाक्यबलेनैव ते चक्रांकिता मताः।
नारायणः स्वयं गर्भे मुद्रां धारयते निजां।
तत्करस्थेन चक्रेण शंखेन प्रथितौजसा॥
करोति चक्रशंखांकं शिशोर्वै बाहुमूलयोः।
वैखानसेन सूत्रेण स्यादयं गर्भवैष्णवः॥
वैष्णवं सूत्रमेतद्धि सर्वसिद्धिकरं परं।
(क्रियाधिकारे ३६, ४३-४५)

वैखानसाश्च मत्पुत्रा दत्तपुत्राश्च दीक्षिताः॥
मम वैखानसस्यापि पश्यत्यन्तरं बुधाः।
न मुद्राधारणं तेषां गर्भवैष्णवजन्मनां।
श्रौतस्मार्तक्रियार्हाणां मत्प्रसादैकजीविनां।
मम वाक्यबलेनैव वै चक्रांकिता मताः॥
(प्रकीर्णाधिकारे, ३६, ४३, ४१)

In the circumstances, the Vaikhānasas as a community are temple- priests, and should strictly follow no other occupation. Worship is of two kinds: worship in ones own household (gṛhār-cā) and worship in a temple (ālayārcā). The latter is always iconic in character (bera-pūjā, samūrtarcanā), and is derived from the Bhāgavata ideology of Godhead having transcendental (para), emanative (vyūha), incarnatory (vibhava, avatāra), inner controller residing in the heart (hārda, antaryāmi) and worshipful or iconic (arcā) apsects. While anyone may engage himself in household worship, the Āgamas insist that temple-worship may be conducted only by properly qualified priests, for otherwise great harm will be caused to the ruler and the country.

The temple, as said earlier, is a public institution, and the responsibility for arranging regular worship in it (which will contribute to the welfare of the ruler and the country) is collective; it rests with the rulers and the administrators who represent the people. Every temple theoretically at least will have its own priests, whose association with the temple goes back to the days of its founding. Priesthood is generally handed down in families through generations, and the temple administrators do not normally appoint priests. The temple, the iconic

representation of Godhead, and the priest come to the administrators as a package deal.

Considering the elaborate character of worship in a temple, especially of the Vaikhānasa division, the priest would require assistance in several sequences of worship, and for this purpose he would engage attendants (paricāraka) who are knowledgeable in matters of worship. The priest would naturally select the attendants who also belong to his own Āgama division. In a Vaikhānasa temple, the priest as well as his attendants who help him in the actual worship within the sanctum would be Vaikhānasas, while this restriction does not apply to the other attendants whose functions would be outside the sanctum. Thus there, will be in a temple some attendants chosen by the priest and others appointed by the council that administers the temple-affairs. Bhrgu's Prakirnadhikara (18, 15-17) lays down:

आचार्यः स्यादुपद्रष्टा देवसान्निध्यकारकः।
अर्चनाद्यखिलं कार्यं तन्नियोगेन कारयेत्॥
स हि कार्यस्य निर्णेता गोप्ता धर्मस्य देशिकः।
अर्चको देवदेवस्य कुर्यान्मन्त्रासनादिषु॥
उपचारानन्तांश्च विधिना शास्त्रचोदितान्।
अर्चकस्य सहायस्तु किंकरः परिचारकः॥

The sanctum-attendants are answerable only to the priest, who is their mentor, director and leader. They do not have independent authority or responsibility in matters of worship; they are guided at every stage by the priest. The administrators of the temple have no hold on them, unless their conduct interferes with the general administration. It is the responsibility of the priest and of

none else to arrange for regular daily worship within the sanctum (nitya) and for special sequences of worship during festivals (viśeṣa), or as desired by the devotees (Kāmya). And the attendants that he selects are to assist him in all these matters, and only in these matters.

When the temple is large with a complex of deities to be separately worshipped, or very popular with the pilgrims, then the number of priests and their attendants would necessarily increase. Bhṛgu in his *Prakīrṇādhikāra* (18, 9-14) classifies temples into nine types, and prescribes the number of priests and attendants required in each of them. According to him, the most superior temple (uttamottama) will have 20 priests and 70 attendants; the midling superior temple (uttama-madhyama) 16 priests and 64 attendants; and the least superior temple (uttamādhama) 12 and 50. The best in the midling variety (mad-hyamottama) will have eight priests and 40 attendants; the midling in this variety (madhyama-madhyama) six and 25; and the inferior in this variety (madhyamādhama) four and 16. The best in the inferior variety (adhamottama) will have three priests and nine attendants; the midling in this variety (adhama-madhyama) two and four; and the inferior in this variety (adhamād-hama) one priest and two attendants.

The same text enumerates diverse functions within the sanctum discharged by the attendants: trimming the lights, cleaning the vessels, bringing water and flowers for worship, providing incense and light, preparing sandal-paste, covering the icon with garments and ornaments and so on. Included among the attendants are cooks who prepare food for customary and ritualistic presentation (naivedya). All these are required to be Vaikhānasas, for

otherwise they cannot enter the sanctum or touch the main icon. When, however, the Vaikhānasas are not available the priest may engage others (non-Vaikhānasa brahmins), but they must have priory been initiated (dīkṣita) into the worship-rituals according to the Āgama requirements and must be of good conduct (sad-vṛtta). They can only be attendants (paricārakas) and cannot officiate as priests (arcaka):

परिचारांस्तु वृंणुयादलाभे त्वन्सूत्रिणः।
दीक्षितानेव सद्वृत्तानागमोक्तविधानतः॥
(तत्रैव, २५)

There are other services in the temple, which are not restricted to the Vaikhānasa community like the temple-astrologer (daivajna), the temple-architect (vāstu-vidyā-viśārda), keeper of the garden (udyāna-rakṣaka), suppliers of flowers (puṣpāpacayakara) garland-makers (mālyopajīvi), suppliers of provision (dravya-saṁbhāraka), guards (dauvārika) and so on (cf. Yajñādhikāra, 50, 28-34)

The Vaikhānasa priests work in temples not because it is a means of livelihood but because their very existence is meant for worship, and temple-worship is for them a duty:

शास्त्रमेतच्च सूत्रं च सर्वेषामपि जीवनं।
ये वैखानससूत्रेण संस्कृतास्तु द्विजातयः॥
(तत्रैव, ३०, १७)

The attendants, however, receive compensation for their work in cash or kind from the priest, who also arranges for their food and residence.

But the Āgama texts are not unmindful of the creature comforts of the priests who undertake voluntarily to worship in the temple for the welfare of the ruler and the country. While it is the responsibility of the priest to arrange for regular worship, it is the responsibility of the administrators to took after the needs of the priests and keep them happy. The Godhead is believed to have two forms: the icon and the priest. Divinity enters into the icon when the worship begins with the invocation of the spirit (āvāhana); but divinity ever abides in the priest. Therefore, the priest is to be looked upon as the mobile icon, and like unto a deity:

रूपद्वयं हरेः प्रोक्तं विम्बमर्चक एव च।
बिम्बे त्वावाहनादूर्ध्वं सदा सन्निहितोऽर्चके।
अर्चकस्तु हरिः साक्षाच्चररूपी न संशयः॥
(क्रियाधिकारे, ३६, ५९-६०)

अध्यात्मगुणसंयुक्तो योगज्ञो भक्तिमांच्छुचिः।
अर्चकः सुप्रसन्नात्मा हरिरेव न संशयः॥
(ब्रह्मोत्सवानुक्रमणिकायां उद्वासनप्रबन्ध)

Because the safety, security, wealth and welfare of the country depend upon regular worship (six times, three or two times, a day) conducted in the temple, the ruler of the land or the people must see that the worship is not interrupted due to the penury of the priest. It is prescribed therefore that endowments of land are made upon the priest free of taxes so that his family may live in comfort.

अविच्छिन्ना यथा पूजा विधिना संप्रवर्तते।
तथा प्रकल्पयेद्विद्वान् भूमिभोगेन वै स्थितिम्॥

अर्चकस्यार्चनार्थं च कुटुम्बार्थं च यत्नतः।
अत्यन्तपुष्कलां भूमिं बहुसस्योचितां तथा।
करग्रहादिरहितामर्चकाय समर्पयेत्॥
(प्रकीर्णाधिकारे, १२, १११-११३)

The spiritual power of the temple or of the iconic representation of Godhead in it is entirely dependent upon the priest and the fervour with which he conducts the worship. It is necessary, therefore, that the interests of the priest are well looked after. When the priest is satisfied, the first condition for the satisfaction of the Godhead is secured. If the priest suffers, worship is not conducted properly, and thereby the divine presence in the icon also suffers. Care must be taken by the ruler (or the administrators) to see that the priest is provided with a proper residence close to the temple and that he can live with comfort with his family without worry, stress and anxiety. *Bhṛgu's Yajñādhikāra* (50, 28-37) provides details about how and where the residences for the priests and attendants are to be constructed (D. Raṅgācarya's ed. 1931. Telugu ch., Madras)

तथार्चकस्यावासमालयस्य समीपतः।
शिलाभिः सुदृढं कृत्वा वासायास्य प्रशस्यते॥
अक्लेशेन यथा जीवेदर्चकः सुसमाहितः।
यावच्चन्द्र दिवानाथं तथा कुर्यात्प्रयत्नतः।
अर्चके कलेशयुक्ते तु किलश्यते भगवान् हरिः।
अर्चके तु सुसन्तुष्टे तदा तुष्टो जनार्दनः॥
(प्रकीर्णाधिकारे, १२, ११७-११९)

For the temple which may be said to grow in the community, the root is the priest and the top of the tree

is the ruler (or the administrators). It is wise, therefore, that the root is not harmed, lest the top wither away . Alternately, the ruler (or the administrators) may be likened to the fruit of the tree while the priest is the flower; when the flower is attacked, there is no way the fruit can appear or flourish.

अग्रं वृक्षस्य राजानो मूलं वृक्षस्य पूजकाः।
तस्मान्मूलं न हिंसीयान्मूलादग्रं प्ररोहति॥
फलं वृक्षस्य राजानो पुष्पं वृक्षस्य पूजकाः।
तस्मात्पुष्पं न हिंसीयात्पुष्पात्संजायते फलम्॥
(तत्रैव, १०४-१०५)

If a temple becomes popular and wealthy, it is not the architecture, location or artistic excellence that can account for the fact. The only reason that can be ascribed is the divine presence in a large measure in the iconic representation of Godhead (arcca)" there. And the divine presence, according to the Āgama texts, is due largely to the rigorous and favourable worship that is conducted to the icon there without a break or flaw for centuries together by the priests who are properly initiated and who lead exemplary lives. The temple-priest is responsible for two of the three factors that are responsible for the divine presence in the icon: holiness and austerity in the life of an arcaka, and excellence in the mode of worship conducted (the third factor being the intrinsic merit of the icon). The role of the priests in the temple-culture of our country can hardly be ignored or belittled.

The Vaikhānasas as temple-priests are distinguished by their unflinching and uncompromising affiliation to the Vedic tradition, more particularly to Yajur-Veda (Taittirīya

branch) which is ritualistic in approach. The available texts of this division point out that the Bhāgavatas who took to worship in temples are classified into two major groups: Vaikhānasa and Pāñcarātra, the former being Vedic in orientation while the latter tāntrik. The distinction between the two groups is held to consist in the Pāñcarātra worship culminating in the salvation of the devotee and the Vaikhānasas securing the welfare here as well as salvation hereafter. The argument, therefore, is that the temples on secluded spots like river-banks, on tops of mountains or in jungle clearance may adopt the tāntrik mode, which must never be sought recourse to in the village:

आलयार्चनविधिः सोऽपि द्विधा विष्णोः प्रकीर्तितः।
वैखानसः पांचरात्रो वैदिकस्तान्त्रिकः क्रमात्॥
विधिस्तु वेदमूलश्च दीक्षायुक्तस्तु तान्त्रिकः।
ऐहिकामुष्मिकफलो मोक्षमात्रफलप्रदः॥
कारयेद्वैदिकेनैव ग्रामादिषु च वास्तुषु।
नदीतीरेऽद्रिश्रृंगे वा वान्यत्र निर्जने।
पूजयेत्तान्त्रिकेणैव ग्रामदौ न कदाचन॥
(क्रियाधिकारे, १, १७-२१)

श्रुत्यनुकूल–मार्गेण चतुर्वेदोद्भवैस्तथा।
मन्त्रैः समस्तलोकेशमर्चयेद्धरिमव्ययम्॥
तं विष्णुं पूजयेन्नित्यं सर्वसाधनसाधनम्।
सर्वमुक्तिप्रदं नित्यं सर्वकामफलप्रदम्॥
ग्रामाग्रहारयोः सम्यगर्चनं तन्निवासिनाम्।
सर्वसिद्धिप्रदं नित्यं पुत्रपौत्रविवर्धनम्।
(यज्ञाधिकारे, १, ५, ८)

We do not, however, know what the condition of the Pāñcarātra system was when the above distinction was made, but we do know that it is this system that became in course of time widely prevalent in towns and villages, while the Tirumala temple which is on top of a high mountain as well as in the midst of dense jungles has followed the Vaikhānasa system from the earliest days of its history! The point that is sought to be made clear seems to be that the Pāñcarātras rely on initiatory rites which are not Vedic in character (dīkṣā), while the Vaikhānasas do not. The life of a Vaikhānasa priest is guided by the Vaikhānasa gṛhya- sūtras and dharma-sūtras, which are entirely within the orthodox culture; he undergoes the several sacraments (saṁskāras) strictly following the prescriptions of the Vedic canons, and he is enjoined to tend the sacred fire of the pious householder aupāsanāgni, at home and perform sandhyā, iṣṭi, caru-homa all through his life (Pulastya, cited in *Śrī-sūtra-tātparya-cintāmaṇi* of Śrīnivāsa-makhin, on *Vaik-hānasa-gṛhya-sūtra,* 3, 14).

Indeed, Viṣṇu who is the supreme god adored by the Vaikhānasas is not only a Vedic god, but is described as the personification of the Vedic sacrifice (yajña-puruśa). The Vaikhānasas claim on the authority of Vrddha-manu that worship accorded to the iconic representation of Viṣṇu is in reality a Vedic sacrifice, and that all their conduct based on Vedic prescriptions is a form of worship given to Viṣṇu:

वेदान्तवेदिभिर्विप्रैस्तद्वैखानससूत्रिभिः।
याजयेद् यज्ञपुरुषं विष्णुं.........॥
सर्वेऽपि वैदिकाचाराः सर्वे यज्ञतपांसि च।
विष्णुपूजाविधेर्भेदास्तत्कर्म फलदो हरिः॥

Godhead has two aspects: 'without form' (nirākāra) and 'with form' (sākāra), Vedic sacrifices, (to the fire-god) and rituals pertain to the former aspect and iconic worship at home or in a temple is with regard to the latter. And, considering the equipment and needs of the people in general, iconic worship is better-suited. God could be worshipped mentally (mānasa), or in the sacrificial fire (homa), or yet in an icon (bera-pūjā). The approach varies according to the eligibility and inclination of the devotees. The Vaikhānasa texts hold that iconic; worship is best for common people in the present age, for the well-made icon pleases the eye, delights the heart, and encourages devotion by evoking the sentiment of love:

चक्षुषः प्रीतिकरणान्मनसो हृदयस्य च।
प्रीत्या सञ्जायते भक्तिर्भक्तस्य सुलभो हरिः॥
(क्रियाधिकारे, १, १३-१४)

तस्मात् त्रयाणमेतेषां बेरपूजा विशिष्यते।

And iconic worship done in the temple (ālayārcā) is intended to benefit all people.

The belief is that when worship is done according to the Vedic style and with devotion, the divine presence in the icon is facilitated and inclines towards the welfare of davotees:

वैदिकेन विधानेन भक्त्या चावाहने कृते।
भक्तानुकम्पया देवो बिम्बे व्याप्यैव तिष्ठति॥
(उद्वासना प्रबन्ध)

Hence the Vaikhānasa mode of worship is described as 'pacific' (saumya) and 'beneficent to all people' (śrī-

kara). It contributes to the national and spiritual welfare of the entire population. And this is why the temples in villages and townships are required to follow the Vaikhānasa worship. The priest who conducts this worship must be looked upon as the means of securing the good of the people.

There is an interesting and significant account of how the donors made provision for the maintenance of priests and other brahmins associated with the temple in the middle ages. The inscription of Sirpur (in the present day Hyderabad area) has been noticed by K.V. Subrahmanya lyer in his *Historical Sketches of Ancient Deccan* (Madras, 1917 pp. 334-335) along with another inscription.

"The first of them is the Sirpur inscription which registers a grant of villages for the maintenance of aim-houses, the repair of breaks or cracks in the temple, the supporting of the servants of the sanctuary and brahmanas versed in the three vedas, Rig, Yajus and Saman. The record enjoins that the sons and grandsons who succeed the Brahmin donees should be such as to offer sacrifice to fire and know the six supplements of the Vedas, as are not addicted to gambling or other bad associations , as have their mouth clean and are not servants. If they did not answer or possess the above qualifications and if one dies also, such should be removed and in their places other Brahmins possessing the stipulated qualifications should be appointed. The substituted persons should be chosen from among the relations of the unqualified men and should be advanced in age while being learned at the same time. They must be appointed by their consent alone and not by an order of the king.

The second states that in place of donees (of shares

allotted for the performance of specified services in temples) who die or migrate, the nearest relatives of such persons have to receive the grant and do the service. In case the nearest relatives of such persons are not qualified themselves, they have to select others who are qualified and let them do the service receiving the remuneration provided for".

Appendix VII

ON ICONIC WORSHIP

अचलं चलमिति द्विविधं भगवतो रूपम्। तत्र सर्वगं व्योमाभं अपोहलक्षणं ब्रह्माद्यैर नभिलक्ष्यं निष्कलमचलम्। तदाराधनं निरालम्बं तत्स्थानीयं ध्रुवरूपम्।

तस्मादचलमात्मनो यद् भिन्न सर्वदेवात्मकं सत्स्याद्यं शजनकं सकलं तच्चलम्। तदाराधनं सालम्बं तत्स्थानीयं कौतुकम्।

तस्मात् महाबेरे दोषोऽपि कौतुकसम्पदा नश्यति। ध्रुवबेरं परंज्योतीरूपं। तदलक्षणमपि न दोषाय भवति। अरूपत्वात्तस्य।

यदा निष्कलं सूक्ष्मं परं ज्योतिर्नारायण इति कीर्त्यते तदा स्थूलः सकलस्तदा विष्णुरिति। विष्णुः सुवर्णवर्णो रक्तास्यपाणिपादाक्षः शुकपिछांबरधरः

किरीटकेयूरहारप्रलंबकटि सूत्रोज्ज्वलः शंखचक्रधरः रक्तत्रयसमन्वितः सुवर्णरजतताम्रदारूणामन्यतमेन सलक्षणमेऍव कौतुकं कारयेत्। अलक्षणे तु तत्सर्वं भस्मसाद् भवति सकलत्वात्तस्य।

निरालंबारधनं संकल्पधनिनां श्रेष्ठाश्रमिणाम्। सालंबं सम्यक् संसारनिष्ठानां भुक्तिमुक्तिमुत्तिफलप्रदत्वात्।

अभीक्ष्णदर्शनात् परिचर्यया भक्तिर्भवति। नृणामभक्तानां कृतं सर्वं निष्फलम्। तस्माद् भक्तिहेतुत्वात् सलक्षणं परमपुरुषरूपं कृत्वा श्रिया सहैव संस्थाप्य प्रकृतिपुरुषावर्चयेत्।

सालंबाराधने कौतुकसंपत् सर्वेषां संपदिति विज्ञायते॥

(काश्यपीये ज्ञानकाण्डे ५५)

अथातो भगवतो नारायणस्याकृतिलक्षणं व्याख्यास्यामः। यस्यास्यमग्निः द्यौर्मूधा खं नाभिः भूः पादौ चक्षुषी अर्कनिशाकरौ दिशः श्रोत्रे ज्योतीष्याभरणानि उदधयोऽबरं भूतानीन्द्रियाणि। अस्याकृतेः प्रमाणं कल्पितं भृग्वादिभिः। तद्धेतुभिर्नावमन्तव्यं अमीमांस्यम्। आज्ञासिद्धमिति ज्ञात्वा तदुक्तविधिना कारयेत्। विधिना कारितं बेरं सर्वपापहरं पुण्यं भुक्तिमुक्तिफलप्रदम्। स्वबुद्धिकलृप्तं अशुभं पुण्यकीर्तिविनाशनम्। तस्माच्छास्त्रं समालंब्य बुध्द्या युक्त्या प्रमाणयुतमेव मनोहरं कारयेत्॥

(तत्रैव, ५०)

तस्य विश्वात्मनो विष्णोरर्चनं त्रिविधं यथा।
मानसं वाचिकं वाथ कायिकं वापि तत्त्रयम्।
कायिकं द्विविधं प्रोक्त अमूर्तं च समूर्तकम्॥३४-३५॥
अर्चनेषु चतुर्ष्वेषु तावन्मानसमुच्यते।
विविक्ते विशदे देशे उपविष्टः सुखासने॥३६॥
स्वस्तिकासन आसीनो निःसंगः संयतेन्द्रियः।
यमादिभिरूपेतः सन्नाग्रे न्यस्तलोचनः॥३७॥
तद्गोतेनैव मनसा ध्यानकर्मणि निश्चलः।
ध्यायेद् हृत्पुण्डरीकस्थं विमलं रविमण्डलम्॥३८॥

तन्मध्ये मण्डलं सौम्यं तदन्तःस्थं तदुच्च्वलम्।
दिव्यासन समासीनं लक्ष्मीभूमिधरं परम्।। ३९।।
स्वर्णवर्णं महाबाहुं शुकपिंछनिभाम्बरम्।
हेमवर्णविचित्रैस्तु किरीटमकुटादिभिः।।४०।।
सवैराभरणैर्दिव्यैः श्रीवत्सेन तु भासितम्
कौस्तुभोद्भासितोरस्कं प्रसन्नवदनाम्बुजम्।।४१।।
आब्जनेत्रास्यपाण्यंघ्रि चतुर्बाहुं सुखोद्वहम्।
अव्यक्तं निष्कलं नित्यं निर्गुणं च परात्परम्।।४२।।
शंखचक्रधरं सौम्य वरदाभयपाणिनम्।
चिन्तयेत् सकलं विष्णुमर्चार्हं सर्वकारणाम्।।४३।।
ध्यात्वैवं विग्रहैस्सर्वैर्मनसैव तु कल्पितैः।
क्रयतेऽभ्यर्चनं विष्णोर्यत्रन्मानसा मीरितम्।।४४।।
ऋग्यजुः सामभिर्मन्त्रैर्ध्यात्यैवं यद् द्विजातयः।
स्तुवन्ति परमात्मानं तद्वाचिकतुदीरितम्।।४५।।
अग्निहोत्रेषु सांगेषु ध्यात्यैवं यद् द्विजातयः।
यद्धविष्यं चाग्निहुतं तदमूर्तः तु कायिकम्। ४६।।
प्रतिमायां कृता पूजा द्रव्यैः पाद्यासनादिभिः।
समूर्तमिति तत् प्रोक्तं अर्चनं मुनिपुंगवैः।।४७।।
कृते तु मानसं श्रेष्ठं त्रेतायां यजनं वरम्।
द्वापरे प्रतिमार्ता च कलौ चिन्तनुमुत्रमम्।।४८।।
चतुर्ष्वपि युगेष्वेवं विशेषस्तु युगे युगे।
मन्त्रोच्चार क्रियाद्रव्य ध्यानभावांगपंचकम्।।४९।।
(मारीचिप्रोक्तानन्दसंहितायाम्, १)

अथातो देवदेवस्य परस्य परमात्मनः।
स्वरूपं पंचधा वक्ष्ये श्रुणुध्वं मुनिसत्रमाः।।५।।
परो व्यहश्च विभवश्चान्तर्यामी तथैव च।
अर्चा चेति हरे रूपं पचधाऽविष्कृतं प्रभोः।।६।।

परःस्यादखिलाण्डानां सृष्टिमात्रप्रयोजकः।
व्यूहस्तु देहचलनहेतूनां मुनिपुंगवाः॥७॥
चतुर्णां मानसादीनां आधिदैवतमेव हि।
विभवा मत्स्यकूर्माद्या रक्षसां निधनाय च॥८॥
अन्तर्यामीति जगतामाधारार्थं स्थितो हरिः॥
पुराणपुरुषश्चैव जगदानन्दकारकः॥९॥
तथैव सर्वजीवानां दुःखनाशनहेतवे।
सुलभान्मेज्ञसिध्द्यै च भवत्यर्चास्वरूपधृक्॥१०॥
परव्यूहादय श्चैमे केलशादेव हि मोक्षदाः।
अष्टांगयोगैर्ध्यानाद्यैस्तपोभिर्दुःखसाधनैः।
चिराद्ददि जीवानां मोक्षमन्यैस्सुदुर्लभम्॥११॥
अर्चारूपस्तु सुलभाद्ददाति परमं पदम्।
शीध्रमेव नमस्कारपूजामन्त्रेण चादरात्।
अर्चारूपस्य सौलभ्यं वक्तुं मम न शक्यते॥१२॥
नित्यनुक्तोपभोग्यत्वात्परव्यूहात्मनो हरेः।
तत्कालसंनिकृष्टैकलक्ष्यत्वाद्विभवात्मनः॥१३॥
विशुध्दैर्योगसंसिध्दैश्चिन्त्यत्वादन्तरात्मनः।
अर्चात्मन्येव सर्वेषामधिकारो निरंकुशः। १४॥

(तत्रैव, १४)

Appendix VIII

DAŚA-VIDHA-HETŪ-NIRŪPAṆAM OF ŚRĪNIVĀ-MAKHIN

वैखानसगृह्यसूत्र तात्पर्यचिन्तामणौ दशविधहेतुनिरूपणम्।।

INTRODUCTION

Purpose of the Work

अथ सत्यत्वादिसमस्तकल्याणगुणविशिष्टात् परब्रह्मणः श्रीमन्नारायणादुत्पन्नेन विखनश्शब्दवाच्येन चतुमुखब्रह्मणा प्रणीतस्य वैखानससूत्रस्य सर्वसूत्रोत्तमत्वे तत्सूत्रोक्तधर्मानुष्ठातृणां सर्वोत्कृष्टमत्वे च दशविधहेतवो निरूप्यन्ते। यथा-

१) अखिलजगत्कारणभूतेन विखनसा प्रणीतत्वात्।

२) सर्वसूत्राणामादित्वात्।

३) सर्वकर्मसु श्रुतिमार्गानुसारित्वात्।

४) समन्त्रकसर्वक्रियाप्रतिपादकत्वात्।

५) निषेकसंस्कारवत्वात्

६) अष्टादशशारीरसंस्कारप्रतिपादकत्वात्।

७) साङ्गक्रियाकलापवत्त्वात्।

८) मन्वाद्यैः स्वीकृतत्वात्।

९) अखिलजगदेककारणभूतश्रीमन्नारायणैकपरत्वात्।

१०) एतत्सूत्रोक्तधर्मानुष्ठानवतामेव

भगवत्प्रियतमत्वोपपत्तेश्च इति। एभिर्हेतुभिः अस्य सूत्रस्य

सर्वसूत्रोत्तमत्वं एतत्सूत्रोत्तमत्वं एतत्सूत्रोक्तधर्मानुष्ठानादेव वैखानसानां सर्वेभ्यः श्रेष्ठतमत्वञ्च श्रुतिस्मृतिपुराणादिमुखेन प्रतिपाद्यते।

तत्रादौ अखिलजगत्कारभूतेन विखनसा प्रणीतत्वादिति हेतर्निरूप्यते।

WHO IS VIKHANAS?

विखना नाम कश्चिदृषिः, उत नारायणः? नारायण एव। केवलं मुनिमात्रस्य वैखानसशब्दवाच्यत्वेन प्रतिपादनाभावात्। परमात्मनो नारायणस्य विखनोवैखानसादिशब्दवाच्यत्वं श्रुतिस्मुतिपुराणादिष्वगम्यते।।यथा-

खिलश्रुतौ

धेनुर्वहाणामदितिस्सुराणां ब्रह्मा ऋभूणां विखना मुनीनाम् इति श्रूयते। अयमर्थः। वहानां अतडुदादीनां धेनुः उत्पत्तिकारणम्। सुराणां इन्द्रादीनाम् अदितिः। ऋभूणां-
'साध्या विश्वे च वसवो मरुतो ऋभवस्तथा।
तथैवाङ्गिरसो रुद्रो आदित्याश्च तथैव च।
एते देवगणाश्चाष्टौ मन्वन्तरगणेश्वराः'॥
इति भृगूक्तानां साध्यादीनां ब्रह्मा। मुनीनां मुनिशब्दवाच्यानां विखनाः।

अनया खिलश्रुत्या भगवतो विखनश्शब्दवाच्यत्वं कथमवगम्यत इति चेत् उच्यते।

'दुर्बोधा वैदिकाश्शब्दा प्रकीर्णत्वाच्च ये खिलाः।
तद्ज्ञैस्त एव स्पष्टार्थाः स्मृतितन्त्रे प्रतिष्ठिताः'।।इति

'यदि विद्याच्चतुर्वेदान् साङ्गोपनिषादान् द्विजः।
न चेत्पुराणसद्विद्या न वेदार्थविचक्षणः'॥
'इतिहासपुराणाभ्यां वेदं समुपबृंहयेत्।
बिभेत्यल्पश्रुताद्वेदो मामयं प्रतरिष्यति॥

इति च स्मरणात् इतिहासपुराणाभ्यामेवार्थनिर्णयः कर्तव्यः। भारते मोक्षधर्मे नारदस्तुतौ- 'नमस्ते देवदेवेश' इत्यारभ्य स्तोत्रमध्ये फेनपाचार्यवालखिल्यविखनो विखनस वैखानसाचार्य अभग्नयोग अभग्नपरिसङ्ख्यान' इति तत्रैव-

'यत्तस्मिन्नुपलभ्यं ते तत्तेजस्तत्रयीमयम्।
तद्वैखानः परं ब्रह्म इति वेदविदो विदुः'।।इति चोक्तम्।
तथा नामसहस्राध्याये-
'वैखानस्सामगायनः'
इति स्मर्यते। पाञ्चरात्रे आत्मसंहितायाम्-
'महाभूतेन भूतेन व्याप्तं विखनसा जगत्।
तमेव शरणं गच्छ जगत्कारणमच्युतम्'॥
इति शाण्डिल्येन शतानन्दमभिलक्ष्योक्तम्।

वैखानसे आनन्दसंहितायाम्-

'वेदान्ततत्वमीमांसाखननं कृत्वात् हरिः।
नाम्ना विखनसं प्राहुर्यञ्च वैखानसं तथा'॥
इति प्रोक्तम्। अत्र खननशब्देन सङ्कल्प उच्यते।
'सोऽकामयत।
बहुस्यां प्रजायेयेति स तपोऽतप्यत' इत्यादि श्रुतिभ्यः। अवाप्तसमस्तकामस्यापि भगवतः सृष्टिकार्ये प्रवृत्तिर्भवति। जगत्सृष्ट्यादिलीलानुभवार्थं भगवता समष्टिसृष्टेरनन्तरं

व्यष्टिसृष्ठौ देवमनुष्यादिविविधाविशेषसृष्ट्यर्थं चतुमुखसृष्टि प्रति ध्यानं कृतम्। एषा चिदचिदात्मिका सृष्टिः भगवता क्रियते। व्यष्टिसृष्टिस्तु ब्रह्मणा।

समष्टिसृष्टिर्नाम- 'भूतैस्तु पञ्चभिः प्राणैः
स्वान्तैर्दशभिरिन्द्रियैः।
चतुर्विंशातितत्वानि साङ्ख्यशास्त्रविदो विदुः॥
महान् कालः प्रधानञ्च मायाऽविद्या च पूरुषः।
इति पौराणिकाः प्राहुः त्रिशत्तत्वानि तैस्सह'॥

इति वचनात् तत्वसृष्टिरित्यवगम्यते। 'स्वान्तै' रित्यनेन 'मनोबुद्धिरहङ्कारश्चित्तञ्च करणान्यमी' इत्यन्तः करणचतुष्टयमुच्यते।

व्यष्टिसृष्टिर्नाम-अण्डान्तर्वर्तिभूतजातसृष्टिः। 'अजामेकां लोहितशुकलकृष्णाम्' 'नित्यो नित्यानां चेतनश्चेतनाना'

मित्यादिश्रुतिभिः नित्यत्वेन श्रुतानां प्रकृतिपुरुषाणां सृष्टिर्नाम

प्रलयदशायां सूक्ष्मरूपेण अविभक्तनामरूपेण च परमात्मन्येकीभूतानां सृष्टिकाले परमात्मनोऽनुप्रवेशानन्तरं स्थूलरूपवत्वं विभक्तनामरूपभाक्त्वं च। 'तत्सृष्ट्वा। 'तदेवानुप्राविशत्। तदनुप्रविश्य। सच्च त्यच्चाभवत्' इत्यादिश्रुतेः।

अतस्समस्तजगज्जन्मस्थितिध्वंसमहानन्दैकहेतोः भगवतः परब्रह्मणो नारायणस्य वैखानसादिशब्दावाच्यत्वसम्भवात् तन्नाभिनलिनसञ्जातस्य ब्रह्मणोऽपि 'अङ्गाङ्गादिति मन्त्रोक्तप्रकारेण भारतादिप्रतिपादितरीत्या च वैखानसादिशब्दवाच्यत्वमुपपद्यते।

शान्तिपर्वणि-

'विशेषेणाखनत् यस्मात् भावनामुनिसृष्टये।
तस्माद्विखनसो नाम स आसीदण्डजः प्रियः'॥

इति तत्रैव-

'स्त्रष्टुं स तु समुद्युक्तो ब्रह्मयोनिमयः प्रभुः।
खनित्वा चात्मनाऽऽत्मानं धार्मादिगुणसंयुतम्।
ध्यानमाविश्य योगेन ह्यासीद्विखनसो मुनिः'।इति

श्री भागवते-

'न खलु गोपिकानन्दनो भवान्
अखिलदेहिनामन्तरात्मदृक्।
विखनसार्थितो विश्वगुप्तये
सख उदेयिवान् सात्वतां कुले'॥

इति। गारुढे-श्रीरङ्गमाहात्म्ये

'ब्रह्माऽपि दिव्यहंसेन सितमेघोपमेन च।
पृष्ठतोऽऽनुययौ विष्णुं वस्त्रेणाच्छाद्य चाननम्॥
तत्रार्चको महाभागो भगवान् विखनास्तदा।
ददौ प्रसादं देवानां रङ्गनाथाभ्यनुज्ञया'॥

इति श्री वैखानसे-आनन्दसंहितायाम्

'अन्तर्हितानां खननाद्वेदानान्तु विशेषतः।
स विभुः प्रोच्यते सर्वैः विखना ब्रह्मवादिभिः।
वैखानसश्च भगवान् प्रोच्यते स पितामहः'॥

इति। व्यासनिघण्टौ-

'विखनसञ्च विधातारं विरिञ्चं तं चतुर्मुखम्'।
'नाभिजन्माण्डजः पूर्वो विखनाः कमलासनः।
शतानन्दश्शतधृतिस्सत्य को हंसवाहनः।
पद्मासनो विखनसश्चतुर्मुख इतीरितः॥

इति च प्रतिपादितम्।

एवं कार्यकारणयोरभेदावगमात् प्रमाणबाहुल्याच्च भगवति नारायणे चतुर्मुखे च वैखानशब्दप्रयोगप्रकारः प्रतिपादितः॥

THE ORIGIN OF THE VAIKHĀNASAS

वैखानसानामुत्पत्तिः विशेषेण श्रूयते। यजुषि आरुणकेतुके इष्टकोपधानकथनानुवाके सृष्टिप्रकरणे-
'आपो वा इदमासन् सलिलमेव। स प्रजापतिरेकः पुष्करपर्णे समभवत्। तस्यान्तर्मनसि कामस्समवर्तत। इदं सृजेयमिति'। इत्यारभ्य 'स तपस्तप्त्वा। शरीरमधूनत। तस्य यन्मांसमासीत्। ततोऽरुणाः केतवो वातरशना ऋषय उदतिष्ठन्। येऽनखाः ते वैखानसाः। ये वालाः ते वालखिल्याः' इति।
अस्यार्थः। समष्टिसृष्टेरनन्तरं व्यष्टिसृष्टौ चतुर्मुखः देवमनुष्यादिविविधाविशेषसृष्ट्यर्थं मत्स्यादिरूपेणावतरिष्यमाणस्य भगवतो नारायणस्य परमवैदिकत्वेन सम्प्रतिपन्न श्रीवैखानसभगवच्छास्त्रमार्गेण समाराधानार्थञ्च स्वात्मतुल्याः प्रजास्सम्भवेयुरिति स्वान्तर्यामिणं परमात्मानं ध्योनेनानुकृतवान्। तपश्चरणकाले साक्षात्कृतभगवत्स्वरूपवैभवानुभवातिशयात् भगवद्दत्तसृष्टिशक्तिलाभात् तदुपजनितविशेषवेगाच्च पुलकितसर्वाङ्गः शरीरमधूनत-कम्पमकरोत्। 'तस्य यन्मांसमासीत्' मांसं मानसमिति यावत्।
'अर्थात्प्रकरणाल्लिङ्!गदौचित्यादर्थनिर्णयः' इत्यर्थादिभिः समीचीनार्थनिर्णयविधानात् 'अक्षरसाम्यान्निर्ब्रूया' दिति निरुक्तविधानाच्च।
तथा च तस्य मनः परमात्मनि संसक्तमासीदिति यत्, तेन हेतुना तदनुग्रहस्समजनि। तेनानुगृहीतात् ब्रह्मणः अरुणाः

केतवो वातरशनाः ऋषयः उदतिष्ठन्। अरुणाः परमात्मनि वसन्तः तदितरविरक्तः। केतवः उच्छ्रितस्वभावाः। परमात्मप्रवणानामग्रेसराः वातरशना दिग्वाससः। ऋषयः सर्वार्थदर्शिनः सनकादयः उदतिष्ठन् उत्कृष्य समभवन् इति। प्रजापतिः एवंविधान् स्वकार्यसाधाकान् तान् दृष्ट्वा किञ्चिद्विषादमापन्नः पुनरपि स्वकारणं भगवन्तं ध्यानपर्यायेण खनेनातोषयत्। ये नख' इत्यादि। भगवदनुग्रहविकसिते प्रजापतेर्मनसि वैखानसा नाम ऋषयस्सम्भूताः अत्र ये नखा इत्यत्र आद्यन्तवर्णविपर्ययो भवति। 'कश्यपः पश्यको भवती' तिवत् खना इत्येतत् नखा इति विपर्यस्तमिति यावत्।
'सुप्तिङुपग्रहलिङ्गनराणां कालहलचस्वरकर्तृयङाञ्च।
व्यत्ययमिच्छिति शास्त्रकृदेषां सोऽपि च सिद्ध्यति वाहुलकेन'॥
इति, 'बहुलं छन्दसी' ति चात्र प्रमाणम्।

अत्र 'अनखा' इतिच्छित्त्वा केचिदेवमूचुः। अनखा इत्यनेन सौम्येन्द्रियवत्त्वमुक्तमिति।

एवञ्च सति 'सौम्यं जितेन्द्रियं' 'सुप्रसन्नन्द्रियं' इत्यादिना भगवच्छास्त्रेष्वाचार्यलक्षणस्य प्रतिपादितत्वात् 'वैखानस विखनसाचर्य' इति विष्णोराचार्यत्वेन शान्तिपर्वण्यभिहितत्वात्।

'विखना इति वै विष्णुस्तज्जा वैखानसाः स्मृताः।
विष्णोरेव समुत्पन्ना भृग्वाद्य मुनयस्तथा॥'

इति वचनात्, 'गुरोस्सानवृत्ति वैंखानस' इति बोधायनसूत्रे उक्तत्वाच्च भागवतादिषु प्रतिपादितमाचार्यपुंस्त्वमेतेषां वैखानसानामेवेत्यवगम्येते॥

श्री वैखानसे आनन्दसंहितायां विखनसोत्पत्त्यादिकं प्रतिपादितम्।

'अथ सस्मार भगवान् विश्वसृष्ट्यर्थमच्युतः।
धातारं विश्वनिर्माणचतुरं चतुराननम्॥
स्मरणानन्तरादेव प्रादुरासीत्पुरः प्रभोः।
धाता समस्तजगतामुत्पत्तिकरणक्षमः॥
तं प्राह भगवान् विष्णुः प्रणतं पुरतः स्थितम्।

श्री भगवानुवाच-

'ब्रह्मन् त्वया जगत्सर्वं कर्तव्यं सचराचरम्॥
लोके विहर्तुमिच्छामि यदहं पद्मसम्भव।
तत्तस्त्वत्सृष्टजगतामविच्छिन्नप्रवृत्तये॥
धर्मसंरक्षणार्थाय वेदशास्त्रार्थसिद्धये।
अलसा अल्पसत्वाश्च मनुष्यास्स्वल्पबुद्धयः॥।
ते परव्यूहविभवानात्मानञ्च न मेनिरे।
सौलभ्याय तु भक्तानां सर्वलोकानुकम्पया॥
अर्चावताररूपेण लोकेऽस्मिश्चतुरानन!।
अवतारं करिष्यामि मह्या लक्ष्म्या समन्वितः॥
मदर्चायै सृज ब्रह्मन् सृष्ट्यादौ मुनिसत्तमम्।
इत्याज्ञप्तस्तदा ब्रह्मा मूहूर्तं तत्सिसृक्षया॥
चिन्तयामास तत्कर्मा क्षणमेकं महामुनिः।
ऊचे न शक्नुयामेवं स्त्रष्टुमिच्छन् तथाविधम्॥
तस्य तद्वचनं श्रुत्वा देवदेवो हरिस्स्वयम्।
चिन्तयामास देवेशः स्वनिर्मलतरात्मनि॥
वेदान्ततत्वमीमांसाखननं कृतवान् हरिः।
नाम्ना विखनसं चक्रे तत्पदान्वर्थयोगतः॥
तथा चिन्तयतस्तस्य मनसो द्वौ बभूवतुः।
सङ्कल्पधर्मौ, सन्नम्य प्राञ्जलि पुरतः स्थितम्॥
ब्रह्माणमब्रवीद्विष्णुर्भूतसृष्ट चन्तहेतवे (कारकं)।

सङ्कल्पधर्मौ भवतस्तव सृष्ट्यन्तहेतवे॥
शुद्धसत्वसमुत्पन्नो निर्मितोऽयं तवाग्रतः।
मुनिश्रेष्ठो महातेजा तम्कार्यकरणक्षमः॥
मत्कार्यसाधकानेव त्वं वै स्त्रष्टुमथार्हसि।
हृषीकेशस्य तद्वाक्यमभ्याधाय कृताञ्जलिः॥
चतुर्मुखश्चापि तथा सनकादिमुनीश्वरान्।
ध्यायन्मुखैश्चतुर्भिस्तु क्रमादसृजदब्जभूः॥
सनत्कुमारञ्च तथा सनकञ्च सनातनम्।
सनन्दनमिति ख्यातान् ब्रह्मविद्याविशारदान्॥
ततस्ते च मुनिश्रेष्ठा ज्ञानातिशयवैभवात्।
विरक्तचित्तास्सञ्जग्मुः कैवल्यं पदमुत्तमम्॥
स्वकार्यसाधकान् ब्रह्मा सृष्टवान् पुनरेव हि।
प्राणाच्च चक्षुषस्तद्वदभिमानच्च कर्मणः॥
हृदयाच्छिरसः श्रोत्रादुदानद्यानतस्ततः।
समानाच्च तथाऽपानादृषिश्रेष्ठानिमान् दश॥
दक्षं मरीचिनं नीललोहितं भृगुमेव च।
तथाऽङ्गिरसमत्रिञ्च पुलस्त्यं पुलहं तथा॥
वसिष्ठञ्च क्रतुञ्चैव क्रमादसृजदब्जभूः।
नव ब्रह्माण एवैते विना स्युर्नीललोहितम्॥
धर्मसङ्कल्पसहितास्सनकाद्या मुनीश्वराः।
भृग्वादिमुनयश्चैव श्रुतिस्मृत्यादिवेदनात्॥
शिष्या विखनसः प्रोक्तास्सर्वशास्त्रार्थपारगः।
वैखानसानां भृग्वाद्या वंशकर्तार ईरिताः॥
सर्वेषामग्रजं श्रेष्ठमात्मपुत्रं मुनि तथा।
तं हरेः पुरतः कृत्वा प्रोक्तवान् कमलासनः॥

ब्रह्मोवाच-

'देवदेव जगन्नाथ सृष्टिस्थित्यन्तकारण।

भगवंस्त्वत्प्रभावेन सृष्टोयं मुनिसत्तमः॥
जातश्चिन्तयतो मत्तस्त्वत्सृष्टौ मुनयस्त्विमे।
एतैरपि कृतं सर्वं जगदेतच्चराचरम्॥
मत्पुत्राणाञ्च सर्वेषामग्रजः पुरुषोत्तमः।
वैष्णवेष्वग्रजः श्रेष्ठो मुनीनां प्रथमो मुनिः॥
विशेषखननाज्जातो विष्णोर्वैखानसस्तथा।
भृग्वादीनुपनीयाथ सावित्रीमुपदेक्ष्यति॥
परब्रह्मोपदेष्टासावयमेव गुरुस्स्मृतः।
एतदुक्तप्रकारेण सर्वे वै मम सूनवः॥
चरिष्यन्ति यथान्यायं लौकिकाध्यात्मवैदिकान्।
एभिः प्रवर्तिता सृष्टिरविच्छिन्ना प्रवर्त्तते॥
भवानवतरत्वत्र मम सृष्टौ जनार्दन!।
शुद्धसत्वसमुत्पन्नो निर्मितोऽयं त्वया विभो॥
ऋषिश्रेष्ठो महातेजाः त्वत्कर्मकरणक्षमः।
तथाऽसौ खननाद्विष्णोः ध्यानादन्तश्च गर्भतः॥
यस्मात्तव समुत्पन्नो ज्ञेयोऽसौ गर्भवैष्णवः।
इत्युक्तो भगवान् प्राह मुनिश्रेष्ठं तपोनिधिम्॥

श्री भगवानुवाच-

'देवब्रह्मऋषीणान्तु मदीयाराधनं प्रति।
मया सञ्चोदितो यस्मात्वमेव मुनिसत्तम॥
तपोधनो भवानेव धन्योऽसि भुवनत्रये।
आत्मार्थं वा परार्थं वा नित्यनैमित्तिकादि यत्॥
तत्सर्वं मत्प्रसादेन मदीयाराधनं कुरु।
अथाह स ऋषिस्तस्मै प्रणम्य जगदात्मने।

श्री विखाना उवाच-

'भवताऽनुगृहीतोऽहं धन्योऽस्मि पुरुषोत्तम।

नातः परतरं कार्यं किमप्यन्यद्दिवौकसाम्॥
तथापि देवदेवेश स्वकर्म मुनिभिस्सदा।
उदयाद्यस्तपर्यन्तं क्रियते नियतात्मभिः॥
सर्वेषाञ्च द्विजातीनां श्रुतिस्मृतिसमीरितम्।
कर्तव्यं सततं देव स्वस्वकर्म प्रयत्नतः॥
भवदाराधनं विष्णो कथंकारं करोम्यहम्।
त्वत्कर्म क्रियते चेत्तु कर्मलोपो भवेन्मम॥'
इत्युक्तो भगवानाह मुनिना तत्ववेदिना।

श्री भगवानुवाच-

'विखनस्त्वं मुनिश्रेष्ठ मदारधनकर्मणि॥
स्वकर्मलोपसन्त्रासव्याकुली कृतचेतसः।
तव कर्माण्यनूनानि सन्तु नित्यं मदाज्ञया॥
त्वद्वंशजानां सर्वेषां काले वै कृतकर्मणाम्।
निषेकादिश्मशानान्ताः कार्याः मन्त्रसमन्विताः॥
अष्टादश च कर्माणि शरीरणि प्रचक्षते।
यज्ञाश्च विंशतिर्द्वौ च धर्मं वैष्णवमुत्तमम्॥
वेदे वैखानसे सूत्रे यो धर्मः परिकीर्तितः।
सर्वैस्स धर्मोऽनुष्ठेयो नात्र कार्या विचारणा॥
त्वदाज्ञयैव भृग्वाद्या नारायणपारायणाः।
वदन्ति परमं धर्मं वैष्णवं श्रुतिसम्मतम्॥
तद्धर्मनिरता ये तु ते वै भागवताः स्मृताः।
मत्कर्मकारिणां तेषां कर्मलोपो न विद्यते॥
तिस्रः कोट्यो मुनीनां तु कर्म कुर्वन्ति मे सदा।
ज्ञात्वा यजूंषि साङ्गानि मन्मतास्सर्वं एव ते॥
मन्मन्त्रकल्पजातानि मत्पुरान्यनुक्रमात्।
आधीत्य सर्वकर्माणि कुर्वते ते मदर्चनम्।

कृताधिकारिणस्ते तु कृतसम्बन्धिनो मम।
मत्प्रसादभुजस्सौम्या अतिप्रियतमा मम॥
षट्कर्मनिरतास्ते वै सात्विकाहारतत्पराः।
वैखानसेन सूत्रेण निषेकादिक्रियान्विताः॥
भवन्ति भावितात्मानो मत्कर्मकरणक्षमाः।
तस्माद्भागवत श्रेष्ठा भवन्त्यप्राकृता भुवि॥
सर्वधा 'येनखास्ते वैखानसा' इति वेदतः।
तस्माद्वैखानशशुद्धास्सर्वकर्मसु पूजिताः॥'
ततः प्राह मुनिश्रेष्ठस्तमेवं वादिनं हरिम्।

श्रीविखना उवाच-

'भगवंस्त्वत्प्रसादेन कर्म साङ्ग यथोदितम्॥
सर्वेषां मत्कुलीनानां भवत्येव न संशयः॥'

इति। अतोऽत्र श्रुत्युक्तमार्गेण वैखानसानां सृष्ट्यादिकं अद्वारकभगवद्यजनेनैतेषां नित्यकर्मानुष्ठानपूर्णत्वं च प्रतिपादितम्॥

THE FIRST POINT

The Vaikhanasa āgama was brought into being by Vikhanas, viz. Vishṇu himself, who was the creator of the world.

अथ वैखानससूत्रशास्त्रयोः अखिलजगत्कारणभूतेन विखनसा प्रणीतत्वमुपपाद्यते।

(विखनोवैखानसादिशब्दानां

(१) नारायणे
(२) तन्नाभिनलिन संभूते चतुरानने

(३) महर्षिप्रवरे,
(४) तन्नामसुमन्त्रद्रष्टृषु
(५) भृग्वादिषु वैखानसवंशकर्तृषु भगवन्मानसपुत्रेषु,
(६) वैखानससूत्रेण अष्टादशसंस्कारवत्सु भगवत्प्रियतमेष्वर्चकेषु,
(७) तत्सूत्रोक्तोधर्मानुष्ठातृषु कल्पसूत्रान्तरसंस्कृतेषु हारीतादिषु,
(८) तत्सूत्रोक्त विधिना तृतीयाश्रमधर्मानुष्ठातृषु सौभर्यादिषु,
(९) विखनसा सृष्टे समस्ते जगति, च यथायथं मुख्यया वृत्त्या उपचारेण वा प्रवृत्तिर्भवतीति इयता ग्रन्थेन प्रतिपादितं भवति।)

हारीतस्मृतौ-

'पूर्वं विखनसे विष्णुः प्रोक्तवान् स्वयमच्युतः।
भृगोः प्रोक्तं विखनसा भृगुणा च ममेरितम्'।।इति

गारुडे-

'पुरा चतुर्मुखादेशाच्चत्वारो मुनयोऽमलाः।
प्रणीय वैष्णवं शास्त्रं भूमावभ्यर्चयन्नप।।
मरीचिर्मन्दरे विष्णुमर्चयामास केशवम्।
आदेशाद्ब्रह्मणो विष्णुं श्रीनिवासेऽत्रिरर्चयेत्।।
कश्यपो विष्णवधिष्ठाने शुभक्षेत्रे भृगुर्मुनिः।
गङ्गया दक्षिणे तीरे सीम्नि तीरे सीम्नि '
तस्यान्तिकेऽपि च।।
तत्सन्धौ शुचिषण्णामा भृगुणा स्थापितो हरिः।।

इति चोक्तम्। पाञ्चरात्रे-

'आद्ये कलियुगे प्राप्ते सोमकेन हृता त्रयी।
अवैदिकेषु लोकेषु देवतेषु मुनिष्वपि॥
भगवन्तं समासाद्य नारायणमनामयम्।
अनन्तो गरुडश्चैव विष्वक्सेनः पितामहः॥
शङ्करश्चैव पञ्चैते पप्रच्छुः शरणं गताः।
क्षणमप्यच्युतस्यार्चां त्यक्तुमेव न शक्नुमः॥
अवैदिकेषु लोकेषु किं कुर्मश्चलमानसाः।
तस्मादुपायं लक्ष्मीश वदास्माकं चिरन्तन॥
इत्युक्तस्सहरिस्तेभ्यः पञ्चरात्रविधिं क्रमात्।
एकैकरात्रमेकस्मै तन्त्रं समुपदिष्टवान्॥
पञ्चलक्षप्रमाणेन प्रपञ्चितम्'॥

इत्युपक्रम्य

'प्रथमं ब्रह्मरात्रन्तु द्वितीयं रुद्ररात्रकम्।
तृतीयमिन्द्ररात्रं यच्चतुर्थं ग्रहरात्रकम्॥
पञ्चमं मुनिरात्रन्तु पञ्चरात्रं विधीयते।
रात्रिभिः पञ्चभिः प्रोक्तं श्रुतं शिष्यैश्च पञ्चभिः॥
तस्मात्तत्पञ्चरात्रायोत्पत्यादिकं लब्ध्वा तिष्ठति भूतले'॥
इत्यन्तेन पाञ्चरात्रस्योत्पत्यादिकं निरूप्य परमवैदिकस्य श्रीवैखानसस्योत्पत्यादिकं प्रतिपाद्यते।
'अथ मत्स्याकृतिः श्रीशः प्रविष्याम्बुधिमध्यमम्।
निर्मथ्य सोमकं वेदानदात्पङ्कजयोनये॥
तादृशं पुण्डरीकाक्षं स्तोत्रैस्सन्तोष्य पद्मभूः।
उवाच वचनं प्रेम्णा दण्डवत्प्रणिपत्य च॥
'तान्त्रिकेण त्वया प्रोक्तं मार्गेण भवदर्चनम्।
न प्रसीदति तेनास्मन्मनः कमललोचन॥
वैदिकेन त्वदर्चां मे यथापूर्वं वदाच्युत'।

इत्युक्तो भगवान् देवः शास्त्रं श्रुतिपथाऽगतम्॥
सहस्रकोटिभिः श्लोकैस्सङ्ख्यातं बहुविस्तरम्।
सूत्रमूलमनाद्यन्तं कल्पे समाश्रितम्॥
उवाच जगतां प्रीत्यै यज्ञानां पूरणाय च।
मूलं सर्वागमानाञ्च पुराणानां तथैव च॥
स्मृतीनां सर्वसूत्राणां प्रत्यङ्गोपाङ्गशोभिताम्।
वेदाश्च विखनश्शास्त्रं प्रमाणमिति चेरयन्॥
यथा 'वैखानसं पूर्वेऽहन् सामभवती' ति च।
'येऽनखा' भुवि सञ्जातास्ते वै वैखानसा' इति॥
श्रुत्युक्तं तदिदं शास्त्रं वैखानसमहार्णवम्'।
इत्युत्वा भगवानाद्यस्तत्रैवान्तरधीयता॥
ततः परं चतुर्वक्त्रो जटाकाषायदण्डभृत्।
नैमिशारण्यमासाद्य द्विजसङ्घनिषेवितम्॥
तपस्तप्त्वा चिरं कालं ध्यायंस्तेजस्तु वैष्णवम्।
पश्चादपश्यद्विष्णूक्तमागमं विस्तरात्तदा॥
सश्रौतञ्च सगृह्यञ्च वेदमन्त्रैरभिष्टुतम्॥
संक्षिप्य सारमादाय शाणोल्लिखितरत्नवत्॥
धाता विखनसो नाम मरीच्यादिसुतान्मुनीन्।
अबोधयदिदं शास्त्रं सार्धकोटिप्रमाणतः॥
कल्पे कल्पे पुरा विष्णुरुद्भूतः पूर्ववत्तदा।
तस्माद्वैदिकमाचारं यः कर्तुं भुवि वाञ्छति॥
तस्येदं शास्त्रंमित्युक्तं नेतरेषामितीरितम्'।इति

WORSHIP IN A TEMPLE

गृहार्चनाव्यतिरेकेणालयार्चना भारतादिषु प्रतिपादिता दृश्यते। यथा–

महाभारते अश्वमेधिके 'कथं त्वमर्चनीयोऽसी' त्यादि।

विष्णुधार्मोत्तरे षष्ठेऽध्याये–

'यस्तु देवगृहस्यार्थं प्राकारं परिकल्पयेत्।
स तु स्वर्गं समासाद्य विमानाधिपतिर्भवेत्॥
यस्तु देवालयस्याग्रे शिलादारुभिरेव वा।
करोति तोरणं रम्यं स तु स्वर्गाधिपो भवेत्॥
यस्तु देवालयं विष्णोर्दारुशैलमृदा तथा।
इष्टकाकल्पितं वापि कुर्यात्तस्य फलं बहु॥
अहन्यहन्यश्वमेधसहस्त्राणि करोति यः।
प्राप्नोति मण्डपं विष्णोः यः कारयति मानवः॥
केशवस्य स तल्लोकमक्षय्यं प्रतिपद्यते।
प्रतिमार्थं महाविष्णोस्साधयेदुत्तमां शिलाम्॥
षष्टिर्वर्षसहस्त्राणि स्वर्गलोके महीयते॥'

इति।

एतेषां च प्राकारतोरणमण्डपविग्रहशिलदीनां गृहदेवतास्वसंभवः श्रीवैखानससंहितासु प्रतिपादितः। किञ्च यथा वैखानसानामुत्पत्यादिकं श्रुतिस्मृतिपुराणादिषु विशेषेण प्रतिपादितं तथा इतरेषां विशेषेण तदा वैखानससाम्यमितरेषां स्यात्। तथा न दृश्यते हि।

WHO ARE DEVALAKAS

अथ वस्तुतो देवलका निरूप्यन्ते।
वैखानसे-

'अवैखानसविप्रो यः पूजयेदालये हरिम्।
स वै देवलको नाम हव्यकव्यबहिष्कृतः।
वैखानसकुले जातः पाञ्चरात्रेण दीक्षितः।
न दीक्षितो न सञ्जातो (?) लोभान्मोहान्मदर्चनम्॥

कुर्याच्चेतु विशेषेण भवेद्देवलकस्तु सः॥

पाञ्चरात्रे संकर्षणसंहितायाम्-

'कर्मदेवलकाः केचित् कल्पदेवलकाः परे।
शुद्धदेवलकाश्चान्ये त्रिधा देवलकाः स्मृताः॥
अर्थार्थी कालीनिर्देशी यो देवं पूजयेत्स हि।
कर्मदेवलको नाम सर्वकर्मबहिष्कृतः॥
पाञ्चरात्रविधानज्ञो दीक्षाविरहितोऽर्चकः।
चतुर्वेदाधिकारोऽपि कल्पदेवलकः स्मृतः॥
शुद्धदेवलकः प्रोक्तः सर्वकर्मबहिष्कृतः॥
आर्षोक्तेन विधानेन देवलत्वं न विद्यते।
तस्मात् सर्वप्रयत्नेन वैदिकेनैव पूजयेत्'॥

इति
शिवशेखरतन्त्रे रुद्रः-

अथ देवलकान् वक्ष्ये श्रृणु देवि समाहिता।
कर्मदेवलकाः केचित् कल्पदेवलकाः परे॥
शुद्धदेवलकास्त्वन्ये त्रिधा देवलका स्मृताः।
अन्यसूत्रोक्तमार्गेण यस्संवत्सरपूजकः॥
अदीक्षितः स्वयं तन्त्रे कर्मदेवलकस्तु सः।
अनेनैव प्रकारेण वत्सरत्रयपूजकः।
कल्पदेवलकः प्रोक्तः स वै शैलसुते ध्रुवम्॥
अननुज्ञातमाचार्यात् आगमं शुश्रुवे च यः।
शीलतः तस्य शिष्यश्च शुद्धवेदेवकावुभौ॥
त्रिधा देवलकत्वं तु न विष्णु विषये क्वचित्।
रुद्रकाल्यादिविषयमेतदागमसंमतम्'॥

इति

स्मृत्यन्तरे-

शर्वं सूर्यं तथा चन्द्रं दुर्गादी रुद्रदेवता:।
योर्चयेत् पणपूर्वं स: सद्य: पतति मानव:॥
दुर्गा च भद्रकाली च बुद्धश्च क्षेत्रपालक:।
पञ्चपूजा च इत्येते पञ्च देवलका: स्मृता:॥
आदित्यमम्बिकां विष्णुं गणनाथं महेश्वरम्॥
गृहे पूजा च इत्येते पञ्चदेवलका: स्मृता:॥ इति।

विष्णुधार्मोत्तरे-

'चण्डिकायाश्च दुर्गाया ज्येष्ठाया भैरवस्य च।
रुद्रस्य पूजका ये वै ते वै देवलका: स्मृता:॥ इति

विष्णु:-

'देवार्चनपरोयोऽपि परार्थं वित्तकांक्षया।
चतुर्वेदधरो विप्र: स चण्डालसमो भवे' दिति॥
एवमेभिर्वचनै: शास्त्राननुमतमार्गेण पूजकानां देवतान्तरपूजकानामेव च देवलकत्वं सिद्ध्यतीति स्फुटमवगम्यते।

हारीत:-

'वैखानसास्तु ये विप्रा हरिपूजनतत्परा:।
न ते देवलका: प्रोक्ता विष्णुपादाब्जसंश्रयात्॥' इति
स्मृत्यर्थसारे- अत्रि:- वैदिकेनैव विधिना
दम्भलोभविवर्जित:।
'पूजयेद्भक्तितो विष्णु स हि देवलको न वै॥'

इति

अन्यथा श्रुत्युक्तमार्गेणालयार्चकानामपि देवलकत्वे

ताद्दशालयार्चनप्रतिपादकानां श्रुतिस्मृतिपुराणादिवचनानां व्यर्थता स्यात्।

OTHER METHODS OF WORSHIP

ननु-अज्ञानतः कृतमपि भगवदाराधनमपवर्गप्रदञ्चेत्-विना शास्त्र अनधिकारिणापि कृतं तत् अपर्गप्रदं किं न स्यादिति चेत्-न!
भगवदाज्ञाभङ्गापत्तेः।
यथोक्तं-भगवता-

'यश्शास्त्रविधिमुत्सृज्य वर्तते कामकारतः।
न स सिद्धिमवाप्नोति न सुखं परां गतिम्'॥ इति।
'श्रुतिस्मृती ममैवाज्ञा यस्तामुल्लं वर्तते।
आज्ञाच्छेदी मम द्रोही मद्भक्तोऽपि न वैष्णवः' इति
'मम चापि प्रियं विष्णोर्देवदेवस्य शार्ङ्गिणः।
मानुषो वैदिकाचारं मनसाऽपि न लंघयेत'॥ इति

अतः अनधिकारिणा कृतं शास्त्रासम्मतमिति तन्त्रोक्तप्रकारेण कृतमपि तत् नापवर्गप्रदम्।

इति चतुर्विधेषु सिद्धान्तेषु-

'एकत्र दीक्षितस्तन्त्रे सिद्धान्ते वा द्विजोत्तम।
क्रियां न कुर्यादन्यत्र कर्षणादि चतुर्मुख॥

आचार्यकमथार्विज्यं पूजाञ्च मधुविद्विषः।
मन्त्रे देवे च सिद्धान्ते तदेवास्य हि युज्यते॥ इति

CONDUCT A PREREQUISITE

इतरसूत्रिणां कथमिति चेत्-स्वाश्रमधर्माचरणे नैव भगवदाराधनफलं सिद्धयति। यथोच्यते-

स्मृतिषु-

'बह्वल्पं वा स्वगृह्योक्तं यस्य कर्म प्रचोदितम्।
तस्य तावति शास्त्रार्थे कृते सर्वं कृत भवेत्॥

इति।

श्रीविष्णुपुराणे-

'वर्णाश्रमाचारवता पुरुषेण परः पुमान्।
विष्णुराराध्यते पन्था नान्यस्तत्तोषकारकः'॥

इति।

तथाऽन्यत्र-

'वर्णाश्रमेषु ये धर्माः शास्त्रोक्ता मुनिसत्तम।
तेषु तिष्ठन्नरो विष्णुमाराधयति नान्यथा।
ये यजन्ति पितृन् देवान् ब्राह्मणांश्च हुताशनम्।
सर्वभूतान्तरात्मानं विष्णुमेव यजन्ति ते॥

इति।

पुराणान्तरे-

'अग्निकार्यं जपं स्नानं तपस्स्वाध्यायमेव च।
तमेवोद्दिश्य देवेशं कुरु नित्यमतन्द्रितः॥
प्रातरुत्थाय विधिवत् स्नात्वा नित्यं समहितः।
यजेत कर्मभिस्तैस्तैः विष्णुं देवादिसञ्ज्ञितम्॥'

इति।

शाण्डिल्यः-

'प्रवृत्तैश्च निवृत्तैश्च स्वर्गदैर्मोक्षदैरपि।
आराध्यो भगवानेव वेदधर्मैस्सनातनैः॥
स एव सर्वथोपास्यो नान्यस्संसारतारकः।

उभाभ्यां ज्ञानकर्मभ्यामाराध्यो भगवान् हरिः॥' इति
विखनसा प्रणीत्वात्' इति प्रथमोहेतुः निरूपितः॥

THE SECOND POINT

अथास्य वैखानससूत्रस्य सर्वसूत्राणामादित्वं निरूप्यते। तथा हि-

ब्रह्मकैवर्ते-

'यथा मुनीनां विखना आदिभूत उदाहृतः।
सूत्राणां तत्प्रणीतन्तु तथा श्रेष्ठतमं स्मृतम्'॥ इति।

पुरातन्त्रे भृगुः-

'वेदानां व्यासनादर्वाक् प्राग्रूपं मिलितन्तु यत्।
तान्तु वैखानसी शाखामिति वेदविदो विदुः॥

इत्यारभ्य

'वैष्णवं सूत्रमेतद्धि सर्वसिद्धिकरं परम्।
आद्यात्वात्सर्वसूत्राणां वैष्णवत्वाच्च तत्तु वै॥
मयाऽनुवर्तितं तद्वत्काश्यपात्रिमरीचिभिः'॥

इति।

स्कान्दे च-

'वैखानसीं महाशाखां स्वसूत्रे विनियुक्तवान्।
पद्मभूः परमो धाता तस्मिन्नाराधनत्रयम्॥
उक्तवान् निगमार्थानामाचारं प्रविभागशः'॥ इति।
सूत्रार्थपर्यालोचनायाऽपि सर्वसूत्रादित्वमस्यावगम्यते।
यथा-'मुखादिन्द्रश्चाग्निश्चे' ति भगवन्मुखादग्निसृष्टिः श्रूयते'

एवं परमपुरुषमुखाज्जातस्यौपासनाग्नेः
कुण्डविधानादिकमत्रैव
सूत्रे प्रतिपदितम्।
किञ्च नवग्रहमखे सवितृमण्डलस्य चतुरश्रत्वमुच्यते
'चतुरश्रं
वृत्त' मित्यादिना (सूत्रे) आदौ चतुरश्रस्य सतो
रविमण्डलस्य
कालान्तरे वृत्तत्वकल्पनं प्रमाणैरवगमयते।
एवं च सूर्यसावर्णिकमन्वन्तरमारभ्य रविमण्डलस्य
वृत्ताकारप्रतीतिः। तदनुसारेण बोधायनादिभिः
वृत्ताकारत्वं
रविममण्डलस्योक्तम्। ततः पूर्वं चतुरश्रत्वमेव।
तदेवास्मिन्
सूत्रे प्रतिपादितम्।
एवं 'वानप्रस्थो वैखानशास्त्रसमुदाचारो वैखानस' इति
वैखानससूत्रमनुस्मृत्य तृतीयाश्रमधर्मान् बोधायनः
प्रतिपादयति।
तथा आग्निवैश्यसूत्रे 'अथातस्सूत्रगणनां व्याख्यास्यामः।
बोधायनमापस्तम्बं सत्याषाठं द्राह्यायणमागस्त्यं
शाकल्यमाश्वलायनं शाम्भवीयं कात्यायनमिति नवानि
पूर्वसूत्राणि। वैखानसं शौनकीयं भारद्वाजमाग्निवैश्यं
जैमिनीयं
वाधूलं माध्यंदिनं हिरण्यकेशीय कौषीतकमिति
नवान्यपरसूत्राणि। एवमष्टादशसूत्राण्यष्टादशसूत्रकारश्च।
एतानि चतुर्वेदमूलानि। पूर्वसूत्राणि शारीराणि
सामान्यानि

भवन्ति। उत्तरसूत्राणि वैखानसादीनि विष्णुसम्बन्धीनि दैविकानी' ति वैखानससूत्रस्यादित्वं वैष्णवत्वञ्चोच्यते।

THE THIRD POINT

अथास्य श्रीवैखानससूत्रस्य सुत्रान्तरापेक्षया वैलक्षण्यापादकं
प्रत्यक्षश्रुतिमूलकत्वमस्तीति ज्ञापयितुं 'सर्वकर्मसु श्रुतिमार्गानुसारित्वा' दिति तृतीयो हेतुर्निरूप्यते।
तथाहि–
शुद्धाचमनविधौ 'यत्त्रिराचामति तेन ऋचः प्रीणाति' इत्यादिश्रुत्यनुसारेण सूत्रे 'ऋग्वेदः प्रीणा' त्वित्यादिना शुद्धाचमनमुक्तम्।
ननु–बोधायनेनापि शुद्धाचमनविधिरुक्त इति चेत्
सत्यम्।
'आचमनविधि व्याख्यास्यामः' इत्यारभ्य 'गोकर्णबद्धहस्तेन
त्रिराचामेत्' प्रथमं यत्पिबति तेन ऋग्वेदं प्रीणाति यद्द्वितीयं
तेन यजुर्वेदं यत्तीतयं तेन सामवेदं प्रीणाती' त्याचमनेन
ऋग्वेदादीनां प्रीतिर्भवतीत्युक्तम्। न तु मन्त्रः।
श्रुतिस्मृतिसूत्रविहितस्य सन्ध्योपासनस्य
प्रधानभूतर्मप्रदानादिकमत्रैव प्रतिपादितम्।
'प्रातस्सूर्यश्चेत्यादिनाऽऽचम्य आपो हिष्ठादिभिस्तिसृभिः प्रोक्ष्य
गायत्र्याऽपोऽभिमन्त्र्य आदित्याभिमुखं विक्षिप्य प्रदक्षिणं करोति' इत्यादि। श्रुतिमार्गानुसारित्वे को विशेष इति

चेत्-उच्यते। श्रुतिमूलत्वे हि प्रमाण्यातिशयसम्भवः। यथाह-

मनुः-

‘वेदस्स्मृतिस्दाऽऽचारः स्वस्य च प्रियमात्मनः।
एतच्चतुष्टयं प्राहुः साक्षाद्धर्मस्य लक्षणम्॥

सर्वन्तु समवेक्ष्यैतदखिलं ज्ञानचक्षुषा।
श्रुतिप्रमाण्यतो विद्वान् स्वधर्मे निविशते वै’॥

इति।

श्रीभारते-

‘वेदप्रणिहितो धर्मो ह्यधर्मस्तद्विपर्ययः।
वेदो नारायणस्साक्षात्स्वयम्भूरिति शुश्रुमः’॥

इति।

प्रचेताः-

‘अमींमांस्या बहिश्शास्त्रा ये चान्ये वेदवर्जिताः।
यत्तद्ब्रूयुर्न तत्कुर्याद्विदाद्धार्मो विधीयते’॥

इति।

स्मृत्यन्तरे-

‘धर्मं जिज्ञासमानानां प्रमाणं प्रथमं श्रुतिः।
द्वितीयं धर्मशास्त्रन्तु तृतीयं लोकसङ्ग्रहः’॥

इति।

एतावता सर्वकर्मसु श्रुतिमार्गानुसारित्वरूपः तृतीयो हेतुर्निरुपितो भवति। तथाच श्रुतिमार्गानुसारित्वादस्य सूत्रस्य सर्वसूत्रोत्तमत्वं सिद्ध्यति इति निरूपितस्तृतीयो हेतुः।

THE FOURTH POINT

इदानी तावत् वैखानससूत्रोक्तधर्मानुष्ठानेन
अनन्तस्थिर फलप्राप्तिः सत्कुलीनत्वं फलभूयस्त्वमपि
भवतीति
ज्ञापयितुं 'समन्त्रकसर्वक्रियाप्रतिपादकत्वा' दिति चतुर्थो
हेतुर्निरूप्यते।
तद्यथा-
अत्र सूत्रे नित्यानुष्ठानविधौ 'इन्द्रोऽहमुभाभ्यामि' त्यारभ्य
करप्रक्षालनादीनि समन्त्रकत्वेनोक्तानि। ब्रह्मयज्ञे 'ऋतञ्च
सत्यञ्चे' त्यादि विशेषः। पुण्याहे समन्त्रकत्वं स्पष्टम्।
सूत्रान्तरेष्वनुक्तमौपासनाग्निकुण्डविधानं प्रतिपादितम्॥
आघारविधौ समन्त्रकत्वं सिद्धम्। अन्तहोमे तथैव।
नान्दीमुखपूर्वकोपनयनादिषु शारीरेषु समन्त्रकत्वं प्रत्यक्षम्।
स्थालीपाकादिषु 'पूर्वव' दित्यनेन पूर्वं विस्तरेण
प्रतिपादितस्याघारविधेः प्रयोगसौकर्यार्थं संक्षेपेण प्रतिपादनम्।
अपरक्रियायामप्यस्ति समन्त्रकत्वम्। तत्र क्वचित् 'तूष्णी'
मित्युक्तत्वात् समन्त्रकत्वं नास्तीति स्वयमेवाशंक्य
प्रकारान्तरेण समन्त्रकत्वं प्रत्यपादयत्। तत्र तत्र क्वचित
मन्त्रयोग्यताभावेति विहितविषये सर्वत्र
समन्त्रकत्वमस्तीत्यवगम्यते। सूत्रान्तरेषु विहितविषयेष्वपि
समन्त्रकत्वानुक्तेः तेषां समन्त्रकसर्वक्रियात्वं नास्ति। तत्र
अपरक्रियायामपि सूत्रान्तरानपेक्षा दृश्यते। बोधायनेन
अग्निमुखादिषु परिधिपरिस्तरणादिक्षेपणं तूष्णीमेवोक्तम्।
अतः
शारीरेषु समन्त्रकसर्वक्रियाप्रतिपादनात् पूर्णत्वं, पूर्णत्वादेव
सर्वसूत्रोत्तमत्वं चास्य सूत्रस्य सिद्धमिति निरूपितः चतुर्थो
हेतुः॥

THE FIFTH POINT

अथास्य श्री वैखानससूत्रस्य सर्वोत्तमत्वे तत्सूत्रोक्तधर्मानुष्ठातृणामपि सर्वोत्कृष्टत्वे च इतरसूत्रिषु मुख्यत्वेनानुपपन्नं निषेकादिसंस्कारादिमत्वमस्य सूत्रस्य मुख्यत एवोपपद्यत इति ज्ञापयितुं निषेकादिसंस्कारादिमत्वादिति पञ्चमो हेतुर्निरूप्यते।

यथा-

'अथ निषेकादिसंस्कारान् व्याख्यास्यामः, ऋतुसङ्गमने,
त्युपक्रम्य 'पाणिग्रहणा' नीत्यन्तेन शरीरसंस्कारा
निषेकसंस्कारपूर्वकत्वेन प्रतिपादिताः।
ननु-जातकोपनयनविवाहानान्तरभाविनो निषेकस्य
कथमादित्वं प्रतिपाद्यतेद्य?। तथा 'ब्राह्मणोऽस्य
मुखमासीत्'
'मनसा त्वेव भूतानि पूर्वं दक्षोऽसृजत्तदा'
इत्यादिश्रुतिस्मृतिषु
निषेकेन विना उत्पत्तिदर्शनाच्च निषेकस्य
किमर्थमादित्वं
प्रतिपाद्यते। जातकस्यादित्वं श्रीभारते चावगम्यते।
'जातकर्मादिभिर्यैस्तु संस्कारैः संस्कृतश्शुचिः।
वेदाध्ययनसम्पन्नष्षट्सु कर्मस्ववस्थितः॥
शौचाचाररतस्सम्यक् भिक्षार्थी च गुरुप्रियः।
नित्यव्रतस्सत्यपरः स वै ब्राह्मण उच्यते'॥ इति।
एवं हरिवंशे-
'क्क दाराः क्क च संसर्गः क्क च भावविपर्ययः।
यदियं ब्रह्मणा सृष्टा मनसा मानसी प्रजा॥

यद्यस्ति तपसो वीर्यं युष्माकं विदितात्मनाम्।
सृजध्वं मानसान् पुत्रान् प्राजापत्येन कर्मणा॥
इति निषेकं विनापि उत्पत्तिः श्रूयते इति निषेकस्यादित्वं न सम्भवति इति चेत् तदसत्।
निषेकविरहेऽपि उत्पत्तिस्सम्भवतीत्येतन्नोपपद्यते।
तपोबलाद्योगबलच्च भगवतो नारायणस्य ब्रह्मणो महर्षीणां वा मानसप्रजासृष्टौ शक्तिस्सम्भवति। नान्येषाम्।
यथा-
श्री विष्णुपुराणे-

'सङ्कल्याद्दर्शनात् स्पर्शात् पूर्वेषामभवन् प्रजाः।
तपोविशेषैरिद्धानां तदाऽत्यन्ततपिस्विनाम्'॥
'युगे युगे भवन्त्येते दक्षाद्या मुनिसत्तमाः।
पुनश्चैव निरुद्ध्यन्ते विद्वांस्तत्र न मुह्यति॥
कनिष्ठ्यं श-यैष्ठमप्येषां पूर्वं नास्ति द्विजोत्तम।
तप एव गरीयोऽभूत् प्रभावश्चैव कारणम्'॥
इति

अथ निषेकादित्वे को विशेष इति चेत्-उच्यते।
निषेकादिक्रियावतामेव श्रोत्रियत्वं धर्मशास्त्राधिकारित्वं ब्रह्मशरीरित्वञ्च बोधायनादिभिरुक्तम्। यथा-
'निषेके गर्भसंस्कारे जातकर्मक्रियासु च।
विधिवत्संस्कृता मन्त्रैः चीर्णा व्रतसमापनात्॥
श्रोत्रिया इति विज्ञेयाः शाखापाराश्च ये द्विजाः।
विधिवत् गृह्यते पाणिमृतौ चीर्णव्रतास्तुते॥
मन्त्रवत्सम्प्रयोगेन ब्राह्मण्यां गर्भमादधुः।
निषेकाद्याः श्मशानान्ताः सत्क्रिया ब्राह्मणाश्रिताः'।इति।

याज्ञवल्क्यः-

'निषेकाद्याः श्मशानान्ताः तेषां वै मन्त्रत क्रियाः।
गर्भाधानमृतौ पुंसस्वनं स्पन्दनात्पुरा'॥ इति।

मनुः-

'निषेकादिश्मशानान्ताः मन्त्रैर्यस्योदिता क्रियाः।
तस्य शास्त्रोऽधिकारोऽस्मिन् ज्ञेयो नान्यस्य कस्यचित्'॥
इति।

बोधायनेन-'यतो एतद्धत' मित्यादिना सूत्रादौ
विवाहपूर्वकत्वेनोक्तम्। आपस्तम्बेन 'अथ
कर्माण्याचाराद्यानि
गृह्यन्ते' इत्यारभ्य 'उपनयनं व्याख्यास्याम' इति।
भारद्वाजसत्याषाढाभ्यामाश्वलायनेन च 'उक्तानि
वैतानिका'
नीत्यारभ्य वैश्वदेवपूर्वकत्वेन। द्रह्यायणेन ' अथातो
गृह्यकर्माणि, उदगयन-पूर्वपक्ष' इत्यारभ्य आचारादित्वेन।
कात्यायनश्च 'अथातो गृह्यस्थालीपाकानां कर्मे' त्यारभ्य
प्रतिपादितवान्। 'अथ निषेकादिसंस्कारान् व्याख्यास्याम'
इत्यारभ्य निषेकपूर्वकत्वेन भगवता विखनसैव
प्रतिपादितम्।

एवं च निषेकपूर्वकत्वेनोक्तत्वादस्य सूत्रस्य
सर्वसूत्रोत्तमत्वं
एतत्सूत्रोक्तधर्मानुष्ठानेनैव तत्सूत्रिणां
सर्वोत्कृष्टत्वञ्चोपपद्यते

इतिं श्रुतिस्मृतिपुराणादिमुखेन प्रतिपदितमिति निरूपतिः
पञ्चमो हेतुः।

THE SIXTH POINT

अथेदानी श्रीवैखानससूत्रोक्तधर्मानुष्ठातृणामेव सर्वेभ्यः श्रेष्ठतमत्वं सूत्रान्तरेष्वनुक्तं श्रुतिसिद्धाष्टादशसंस्कारवत्वं क्रियाबाहुल्यञ्च सम्भवतीति ज्ञापयितु 'अष्टादशसंस्कारप्रतिपादकत्वा' दिति षष्ठो हेतुर्निरूप्यते। तथा हि-

'अथ निषेकादिसंस्कारान् व्याख्यास्यामः ऋतुसङ्गमन-गर्भाधान-पुंसवनसीमन्त-विष्णुबलि जातकर्मो त्थान-नामकरणा-न्नप्राशन-प्रवासागमन-पिण्डवर्धन-चौलोपनयन-परायण-व्रतबन्धाविसर्गोपाकर्म-समावर्तन-पाणिग्रहणानीत्यष्टादश श्रुतिसिद्धाः। यथा मुण्डोपनिषदि-'प्लवा ह्येते अद्दढा यज्ञरूपा अष्टादशोक्तमवरं येषु कर्म। एतच्छ्रेयो येऽभिनन्दन्ति मूढा जरामृत्युं ते पुनरेवापियन्ति। इति।

श्रीवैखानसे तु क्रियाबाहुल्यमप्यस्ति। तथा हि। अष्टादशसंस्काराः पाकयज्ञाश्च पृथक्त्वेनोपपादिताः। वर्षवर्धनाद्यास्तु विशेषाः। पञ्चमहायज्ञसहिता द्वाविशद्यज्ञाः

पञ्चमहायज्ञानामेकत्वम्। अपरश्चाष्टादशव्यतिरिक्त इति। क्रियाबाहुल्येन किमाधिक्यमिति चेत्-उच्यते। मुण्डोपनिषदि-क्रियावानेष ब्रह्मविदां वरिष्ठः इति 'क्रियावन्तः श्रोत्रिया ब्रह्मनिष्ठाः स्वयं जुह्वत एकर्षि श्रद्धयन्तः। तेषामेवैतां ब्रह्मविद्यां वदेत' इति च श्रूयते।

बोधायनः-

'तस्माद्यः कश्चन क्रियावान् सतामनुमताचारस्य
श्रोत्रियस्य एव
विज्ञेयः इति। किंच-कर्मभूयस्त्वात् फूलभूयस्त्वञ्च
'यथोपासनं
फल' मिति न्यायात् सिद्ध्यति।
अतः-अष्टादशसंस्कारप्रतिपादकत्वादस्य सूत्रस्य श्रेष्ठत्वं
एतत्सूत्रिणां सर्वोकृष्टत्वञ्चोपपद्यत इति निरूपितः षष्ठो
हेतुः॥

THE SEVENTH POINT

अथ श्री वैखानससूत्रस्य इतरसूत्रापेक्षाभावात्
स्वातन्त्र्यमस्तीति
ज्ञापयितुं साङ्गक्रियाकलापत्ववादिति सप्तमो हेतुर्निरूप्यते।
तथाहि-अत्र सूत्रे अष्टादश संस्काराः शरीराः
प्रसिद्धास्साङ्गः
एव प्रतिपादिताः।
'अथाङ्कुरार्पणविधि व्याख्यास्यामः' इत्यारभ्य
खण्डद्वयेनाङ्कुरार्पणमुक्तुम्।
'सायं स्थण्डिले सहस्रं पिष्टेन सोमरूपाणि करो' तीत्यत्र
विशेषेण स्थण्डिलादिप्रतिपादनम्।
'शताभिषेकं पूर्वाह्ले पुण्याहं द्विजभोजन' मित्यारभ्य-
सायं गोमयसंलिप्ते स्थण्डिले प्रागनुन्नते।
प्राचीरेखा द्विपञ्चाशत्संख्यया तत्र संलिखेत्॥
उदीचिश्च तथा रेखा द्वत्रिशत्संख्यया लिखेत्।

इत्यादिना शताभिषेकप्रयोगश्च उक्तः।
तथा-

'धौतवस्रधारिणौ स्याता' मित्यारभ्य
'दीपाद्यलङ्कृते गेहे व्रीहीनास्तीर्य तत्र वै।
चर्माभावे कटं वापि तदूर्ध्वें वस्त्रमास्तरे' दिति॥
'शेषहोमाऽन्तहोमान्ते आसीनौ तत्र चर्मणि।
विसृजामि व्रतञ्चेति तदव्रतं चर्म सन्त्यजेत्'॥
इत्यादिना अग्निद्वयसंसर्गप्रकारश्च प्रतिपादितः॥
पुत्रपरिग्रहप्रकारश्च–
'त्यागविययदानेषु प्रोक्तेष्वपि ततस्स्मृतौ।
एकं न दद्यान्नौ गृह्यात् न स्त्री भर्त्रननुज्ञया'॥ इत्यादिना
ब्रह्ममेधविधिस्तु–
'संस्कारो ब्रह्मनिष्ठानां सदाचारवतामपि।
ब्रह्ममेधोऽतिफलदो न सर्वेषां द्विजन्मनाम्'॥ इत्यादिना
वृषोत्सर्गाविधिस्तु
'वृषोत्सर्गविधि वक्ष्ये येन प्रेतत्वमोचनम्।
स्नात्वाऽथ वास्तुहोमान्ते प्रेतत्वस्य विमुक्तये॥ इत्यादिभिः
एवं अत्रानुक्तानि सर्वाणि गृह्यपरिशिष्टे प्रोक्तानि इति
वेदितव्यम्॥
अनेन अनन्तस्थिररूफलप्राप्तिर्दर्शिता।
अतः सूत्रान्तरनैरपेक्ष्यात् सर्व सूत्रोत्तमत्वं स्वातन्त्र्यञ्च घटत
इति निरूपितस्सप्तमो हेतुः।

THE EIGHTH POINT

इदानीं तावत् श्रुतिस्मृतिपुराणादिभिः सर्वोत्तरत्वेनावगतस्य श्रीवैखनससूत्रस्य अखिलशिष्टपरिगृहीतत्वमस्तीति दर्शयितुं मन्वाद्यैः स्वीकृतत्वादिति अष्टमो हेतुः निरूप्यते।

तथाहि–

मनुः–'अतः परं प्रवक्ष्यामि धर्मं वैखानसाश्रयम्।
इत्यारभ्य पुष्पमूलफलैर्वापि केवलैर्वर्तयेत्सदा।
कालपक्कै –स्व्यं शीर्णैवैखानसमते स्थितः॥ इति।
व्यासः
'मूलैरेके फलैरेके पुष्पैरेके दृढव्रताः।
वर्तयन्ति यथान्यायं वैखानसमते स्थिताः॥' इति।
गौतमः–
'श्रामणकेनाग्निमाधायाऽग्राम्यभोजी। इति।
यमः–
'श्रामणकेन विधानेन सायं प्रातरुपस्पृशेत् इति।
शङ्खलिखितौ–
'श्रामणकेनाग्निमाधाय काले कुरुविन्द वेणु श्यामाकनी
वारादिभिर्वर्येत्' इति।
हारीतः–
'वानप्रस्थो ग्राम्या ओषधीः परिवर्जयेत्। त्रेताग्नां स्थाने
श्रामणकं वाऽग्निमाधाय वल्कलशाणचर्मकुशमुञ्जविदलकं
वा
वसानो वैखानसप्रोक्तेन विधिना वानप्रस्थो विखना भवति।
अनुज्ञायिकोऽनुप्रस्थायिक' श्चेति।
वसिष्ठः–
'श्रामणकेनाग्निमाधायाऽहिताग्निर्वृक्षमूलिकः'। इति।
बोधायनः–
'वानप्रस्थो वैखानसशास्त्रसमुदाचार' इति।
आपस्तम्बः–
'एकग्निरनिकेतः स्या' दिति।
अस्य धर्मकपर्दी–
'गार्हपत्यदीनां त्रेताग्नीनां स्थाने यस्यैकोऽग्निः औपासन एव

वैखानससूत्रे दृष्टत्वात्। पाणिग्रहणनिमित्तत्वादौपासनस्य।
जैमिनीयसूत्रे सौमिकचातुर्मास्यप्रकरणे। 'भारद्वाजपूर्वं यथा
वैखानसपूर्वं पञ्च' मेति।
अत्रोभयत्र अत्रिव्याख्यानम्-
'षोडशर्तिवजां मध्ये भारद्वाजसूत्रिणं प्रस्तोतारं
वैखानससूत्रिणं
प्रतिहर्तारं वरयेत्' इति।
कपिञ्जलसंहितायाम्-
'याजनाध्यापनयुतः शिष्यानुग्रहकारकः।
आचार्य इति विज्ञेयो मन्त्रतन्त्रपरायणः।
आश्रमे वा वने वापि पुत्रदारसमाहितः।
अष्टाक्षरपरो नित्यं स वैखानस उच्यते॥
ग्राम्यधर्माणि सर्वाणि वर्जयेद्वनवासकः।
वल्कलाजिनसंवीतः स मौनीत्यभिधीयते॥ इति।
पाद्मो द्वादशाक्षरप्रकरणे-
....................पुत्रदारसमन्वितः।
वने वा पत्तने वापि जपेद्वैखानसः शुचिः।
वियुक्तः पुत्रादाराद्यैः स्वयमेव वने स्थितः'॥ इति।
अन्यैरप्येवमेवोक्तम्।
अखिलशिष्टपरिग्रहे को विशेष इति
चेत्-अखिलशिष्टपरिग्रहात्
प्रमाण्यातिशयोऽस्तीत्यवगम्यते।
अतः श्रुतिस्मृतिपुराणादिभिः प्रमाणत्वेनावगतस्य
श्रीवैखानससूत्रस्य अखिलशिष्टपरिग्रहात्
प्रामाण्यातिशयोऽस्तीति 'मन्वाद्यैस्स्वीकृतत्वा' दिति
निरूपितोऽष्टमो हेतुः॥

THE NINTH POINT

अथेदानीमापस्तम्बादिसूत्रान्तरनिष्ठानां सूत्रकारादारभ्य अविच्छिन्नत्वेन परम्परया एकान्तित्वं नास्तीति ज्ञापयितुं वैखानससूत्रिणामेव तत् सम्भवतीति दर्शयितुं
'प्रत्यक्षमनुमानञ्च शास्त्रञ्च विविधागमम्।
त्रयं सुविदितं ज्ञेयं धर्मसिद्धिमभीप्सता'॥

इति मनुस्मरणानुसारेण प्रत्यक्षादिभिरवगमयितुञ्च अखिलजगदेककारणभूत श्रीमन्नारायणैकपरत्वादिति नवमो हेतुर्निरूप्यते।

अस्य सूत्रस्य नारायणैकपरत्वे–
'उपक्रमोपसंहारावभ्यासोऽपूर्वता फलम्।
अर्थवादोपपत्ती च लिंगं तात्पर्यनिर्णये'॥

इत्युक्तानि षाड्विधानि तात्पर्यलिंगानि सन्ति। तथा हि– आद्यप्रश्ने प्रथमखण्डे 'नारायणपरायण' इत्युक्तम्। एवं 'सदाऽऽध्यात्मरतो ध्यानयोगी नारायणपरं ब्रह्म पश्यन् धारणां
धारयेदक्षरं परं ब्रह्माप्नोति 'नारायणपरं ब्रह्मेति श्रुतिः' इत्युपसंहारे सन्न्यासविधौ प्रतिपादितम्। सन्ध्योपासनादि-पुण्याहाघारान्तहोम-नान्दीमुखोपनयन-पाणिग्रहणपर्यन्तेषु अन्तकर्मणि च अतोदेवादिवैष्णवा मन्त्राः विनियुक्ताः। एवं आघारप्रकरणे 'शरोऽङ्गारेऽग्नौ जुहुया' दिति सूत्रेण इध्माधानं
तैतिरीयब्राह्मणवाक्यानुसारेण परब्रह्माग्नौ विहितम्। परब्रह्मशब्दाभिधेयश्च भगवान् नारायण एवेति वेदान्तेषु निर्णीतम्। तथाहि–

'सदेव सोम्येदमग्र आसीत्, एकमेवाद्वितीयम्' इत्यादिभिः प्रतिपन्नस्य अभिन्ननिमित्तोपादानकारणस्य 'यतो वा इमानि भूतानि जायन्ते-तद्ब्रह्मो' त्यादिना जगत्कारणत्वं ब्रह्मशब्दवाच्यत्वञ्च प्रतिपाद्यते। तस्य 'सत्यं ज्ञानमनन्तं ब्रह्मे'

त्यादिना शोधाकवाक्येन स्वरूपं निरूप्यते।

सत्यत्वादिविशिष्टस्य तस्य 'आनन्दो ब्रह्म' इति निरतिशयानन्दरूपत्वं प्रतिपाद्यते। एतादृशब्रह्मरूपं वस्तु 'नारायणपरं ब्रह्म' तत्वं नारायणः परः' 'एको ह वै नारायण

आसीत्' 'अपहतपाप्मा दिव्यो देव एको नारायणः' इत्यादिवाक्यैः श्रीमन्नारायण एवेति नियम्यते।
एवञ्च 'अध्यूहन्ते' इति तैत्तिरीयवाक्यशेषस्थब्रह्मशब्दोऽपि नारायणपर एवेति प्रकृतसूत्रोक्तेध्माधानमपि नारायणपरमेव। 'अङ्गन्यन्या देवता' इति अङ्गभूतानां ब्रह्मरुद्रादीनामपि यज्ञांशभाक्त्वं भगवत्प्रसादलब्धमिति भारतदिनाऽवगम्यते-
तथाहि-

एवमाधाने-'ध्यायन्नारायणमुपोष्य' इति, अग्निहोत्रे-भूमानं विष्णुं ध्यायेत्' इति, दर्शपूर्णमासे-'उदित आदित्ये ध्यायन्नारायणं 'विष्णुर्नुकमिति जपित्वा' इति, सोमे च-

नारायणपरायणस्तूष्णीमास्ते' इति च सर्वत्रापि अभ्यासेन

'नारायणपरत्वेनोक्तेत्वात् इदं सूत्रं नारायणपरमेव। 'अङ्गन्यन्या देवता' इति अङ्गभूतानां

ब्रह्मरुद्रादीनामपि

यज्ञांशभाक्त्वं भगवत्प्रसादउब्धमिति भारतादिनाऽवगम्यते-

तथाहि-

'ततस्ते च सुरास्सर्वे ब्रह्मा ते च महर्षयः।
वेदद्दष्टेन विधिना वैष्णवं क्रतुमारभन्॥
तस्मिन् सत्रे तथा ब्रह्मा स्वयं भागमकल्पयत्।
देवा महार्षयश्चैव सर्वे भागानकल्पयन्॥
ते कार्तयुगधर्माणो भागाः परमसंस्कृता।
प्रापुरादित्यवर्णं तं पुरषं तमसः परम्॥

श्री भगवान्-

'येन यः कल्पितो भागः स तथा समुपागतः।
प्रीतोऽहं प्रदिशाम्यद्यफलमावृत्तिलक्षणम्॥
यज्ञीये चापि यक्ष्यन्ति सर्वलोकेषु वै सुराः।
कल्पयिष्यन्ति वो भागांस्ते नरा वेदकल्पितान्॥
यो मे यथा कल्पितवान् भागमस्मिन् महाक्रतौ।
स महायज्ञभागार्हो वेदसूत्रे मया कृतः'। इति।

श्री भागवते-

'अहं भवो दक्षभृगुप्रधानाः प्रजेशभूतेशसुरेशमुख्याः।
सर्वे वयं यन्नियमं प्रपन्ना मूर्ध्नाऽर्पितं लोकधुरं
वहामः'॥

इति

एवं च भवादीनामपि नारायणाङ्गत्वेन पूजार्हत्वावगमात्।

'अङ्गभावेन देवानामर्चनं न निषिद्ध्यते।
स्वतन्त्रबुद्ध्या कुर्वन् हि ब्राह्मणो नरकं व्रजेत्॥

ब्राह्माणमिंद्रमग्निं वा हरेरावणं विना।
यस्तु सम्पूज्योद्विप्रः स पाषण्डी भवेद्ध्रुवम्।
इत्यदिना अङ्गभावेन तेषामर्चनं कुर्वतो
दोषाभावस्मरणाच्च सूत्रे
तथोक्तिः।
तथा-
'अन्यत्र त्वां समारोप्य यद्युपासा विधीयते।
सा वृत्तिः प्रच्युता प्रोक्त तव तत्त्वं तथैव च॥
त्वयि सर्वं समारोप्य यद्युपासा विधीयते।
सा वृत्तिः सकला ज्ञेया तव तत्त्वं तवैव हि'॥
इति ज्ञानकाण्डे कश्यपेनोपासनस्वरूपभेदप्रदर्शनात्
'सर्वदेवार्चा
भवती' ति मुख्यत्वेन सूत्रे प्रतिपादितवात्
प्रच्युतिफलप्रदत्वाभावाच्च तेषामङ्गभावेन पूजनं युज्यते।
आपस्तम्बादिसूत्रेषु सर्वसंस्काराणां सद्वारकत्वेन प्रतिपादनात्
नारायणैकपरत्वेन सकृदपि स्मरणाभावात् तेषां न
नारायणैकपरत्वम्।
ननु-किमर्थं नारायणैकपरत्वेन सूत्रं प्रणीतमिति चेत्-उच्यते।
नारायणस्य अखिलजगदेककारणत्वात् परंब्रह्म
परमात्मादिशब्दवाच्यत्वात् अपवर्गादिफलप्रदत्वात्
समाभ्यधिकरहितत्वाच्च नारायणैकपरत्वेन प्रणीतम्।
अत्र-
'नारायणाद्रुदो जायते नारायणादिन्द्रो जायते।
नारायणद्द्वादशादित्याः रुद्रावसवस्सर्वाणि च भूतानि।
नारायणादेव समुत्पद्यन्ते। नारायणात्प्रलीयन्ते' इत्याद्याः
'नारायणपरं ब्रह्मोत्यारभ्य 'अन्तर्बहिश्च तत्सर्वं व्याप्य
नारायणः स्थितः' इत्याद्याः, 'तमेवं विद्वानमृत इह भवति।

नान्यः पन्था अयनाय विद्यते' 'न तत्समश्चाभ्यधिकश्च दृश्यते'

'परास्य शक्तिर्विविधैव श्रूयते स्वाभाविकी ज्ञान बल क्रिया च'

इत्याद्याः, 'एको ह वै नारायण आसीत्' इत्याद्याः 'यतो वा

इमानि भूतानि जायन्ते। येन जातानि जीवन्ति।

यत्प्रयन्त्यभिसंविशन्ति। तद्विजिज्ञासस्व। तद्ब्रह्मो' ति 'पतिं विश्वस्यात्मेश्वर' मित्याद्याश्च श्रुतयः प्रमाणम्।

साम्बपुराणे–

'श्रुतिभ्रष्टः स्मृतिप्रोक्ताप्रायश्चित्ते भयं गतः।
क्रमेण श्रुतिसिद्ध्यर्थं मनुष्यस्तन्त्रमाश्रयेत्॥
धर्मशास्त्रे पुराणं च प्रोक्तं हि मरणान्तिकम्।
प्रायश्चितं मनुष्याणां पापिष्ठानां सुदारुणम्॥
भयं दुर्बलचित्तानां मरणे जायते भृशम्।
तेषामेवाभिरक्षार्थं तदहं तन्त्रमुक्तवान्॥
पाञ्चरात्रं भागवतं तन्त्र सात्वतनामकम्।
वेदभ्रष्टान् समुद्दिश्य कमलापतिय्ब्रवीत्'। इति।

अतः श्रीमन्नारायणैकपरत्वात् परमैकान्तित्वं श्रीमद्वैखानसानामेवेति प्रतिज्ञा कर्तुमुचिता।

एवं 'अखिलजगदेककारणश्रीमन्नारायणैकपरत्वात्' इति नवमहेतुर्निरूपितः।

THE TENTH POINT

अथास्य श्री वैखानासूत्रस्य श्रीमन्नारायणैकपरत्वाद् तत्सूत्रानुष्ठानवतामेव भगवत्प्रियतमत्वमुपपद्यत इति

प्रतिपादनाय 'भगवत्प्रियतमत्वोपपत्ते' रिति
दशमहेतुर्निरूप्यते-
छन्दोगब्राह्मणे-

'वैखानसा वा ऋषय इन्द्रस्य प्रिया आसन्' इति।
अत्र इन्द्रशब्दः परमात्मपर इति पूर्वमेवोक्तम्।

वाराहे-

'अश्वत्थः कपिला गावः तुलसी विखनास्तथा।
चत्वारो मत्प्रिया राजन् तेषां वैखानसो वरः'॥ इति॥
'यत्र वैखानसा विप्रा यत्र सन्ति गवां गणाः।
यत्र बिल्वाः पलाशाश्च तत्र सन्निहितो हरिः'॥ इति

'येऽर्चयन्ति नरा भक्त्या नारायणमनामयम्।
तानर्चयन्ति विबुधा ब्रह्माद्या देवतागणाः॥
मयि भक्तिपरो यस्तु मद्याजी मत्परायणः।
मद्ध्यानी स्वकुलं सर्वं नयत्यच्युतरूपताम्॥
येऽर्चयन्ति सदा विष्णुं न ते प्राकृतमानुषाः॥
नाविष्णुर्जायते विष्णुर्ना विष्णुर्विष्णुमर्चयेत्॥

रूपद्वयं हरेः प्रोक्तं बिम्बमर्चक एव च॥
बिम्बेत्वावाहनादूर्ध्वं सदा सन्निहितोऽर्चके।
अर्चकस्तु प्रसन्नात्मा हरिरेव न संशयः॥
कलिः कृतयुगस्तेषां क्लेशाश्चैव व सुखावहाः।
येषां शरीरमनिशं हरिशुश्रूषणे रतम्'॥ इति।

तत्रैव-
देवतार्चने-

'कर्षं नयति पापानि पुण्यवृद्धिकरोति च।

दानैर्धमैः तथा पुण्यैस्तपोर्भिश्च न तत्फलम्।
भगवद्भक्तितानां यत्फलं प्रापणादनात्'। इति।

अन्यत्र-

'सत्सङ्ग देवार्चनसत्कथासु परोपदेशे च रतो मनुष्यः।
स याति विष्णोः परमं पदं
यद्देहावसानेऽच्युततुल्यतेजाः॥
इति।

अन्यत्र-

'नारायणैकनिष्ठा ये सात्विकास्तान् निबोधत।
पुरुषा राजसाश्चैव नानादैवतयाजिनः॥
बाह्या निर्देवताश्चैव तामसाः परिकीर्तिताः।
रजस्तमोऽभिभूतानां न तु मोक्षः कथञ्चन॥

इति
पुराणान्तरे-

'यत्रैव पूज्यते विष्णुर्विधिना प्रयतैर्नरैः।
न तत्र ह्याधिदौर्गत्यव्याधिचौरादिकं भयम्'॥ इति।

किञ्च-

'नित्यभुक्तोपभोग्यत्वात्परव्यूहात्मनो हरेः।
तत्कालसन्निकृष्टै कलक्ष्यत्वाद्विभवात्मनः॥
विशुद्धैयोगसंसिद्धैश्चिन्त्यत्वादन्तरात्मनः।
अर्चात्मन्येव सर्वेषामधिकारो निरङ्कुशः॥
अर्चावतारविषये ममाप्युद्देशतस्तथा।
उक्ता गुणा न शक्यन्ते वक्तुं वर्षशतैरपि॥
एवं पञ्चप्रकारोऽहमात्मानां पततामधः।

पूर्वस्मादपि पूर्वस्मात् ज्यायांश्चैववोत्तरोत्तरः॥
सौलभ्यतो जगत्स्वामी सुलभोह्युत्तरोत्तरः॥

इति प्रतिपादितरीत्या भगवतः परत्वादिषु सौलभ्याभावात् अखिललोकसमुज्जीवनार्थमर्चावतारः।
तदेकपरत्वाद्वैखानसाः तत्प्रियतमाः।
एतादृशनारायणैकपरत्वाभावाद्बोयनस्य अपस्तम्बादीनाञ्च न कथञ्चिदपि परमैकान्तित्वं भगवत्प्रियतमत्वञ्च सम्भवति।
एवं च वैखानसानामेव परमैकान्तित्वं भगवत्प्रियतमत्वञ्चोपपद्यते इति सर्वं समञ्चसमिति दशमो हेतुर्निरूपितः॥

Selected Portions from the Original text have been reproduced here to provide a connected reading.

Appendix IX

MARICI ON VAIKHĀNASA PHILOSOPHY

(Excerpts from Vimānārcanā-Kalpa, Patalas 85-95)

-तत्त्वोपदेश विधिं वक्ष्ये-

तस्य भावस्तत्वमिति तस्य परब्रह्मणः परमात्मनो नारायणस्य भावः 'तत्वं नारायणःपर' इति श्रुतिः। तदवगमनं ज्ञानं तद्विदः ब्रह्मविदः। तस्मात्परमात्माज्ञेयः, जीवात्मा ज्ञाता, श्रुतयो ज्ञानमिति ब्रह्मवादिनो वदन्ति। तद्ब्रह्मणो निष्कलस्सकलश्च स्वभावः॥

निष्कलः- परमात्मनोऽन्यत् न किंचिदस्तीति क्षीरे सर्पिः, तिले तैलं, पुष्पे गंधः, फले रसः, काष्ठे अग्निरिव अंतर्बहिश्च तत्सर्वं व्याप्याऽऽकाशोपमः 'अन्तर्बहिश्च तत्सर्वं व्याप्य नारायणःस्थित' इति 'आकाशशरीरं ब्रह्मो' ति अशरीरः शरीरे व्याप्य तिष्ठति, विश्वव्यापकशीलत्वाद्विष्णुः दृश्यादृश्यः अत्यच्छः अमलः नित्यः अचिन्त्योऽप्रमेयः निर्गुणो निश्चलो निरवयवो निराद्यंतो निर्विकल्पो निर्द्वंद्वोऽ निर्वचनः अतीन्द्वियः सुसूक्ष्मत्वादनिर्देश्यः सदसदिति ब्रह्मवादिनो वदन्ति।

परंधाम परंज्योतिः सर्वशः सर्वशक्तिमयः सर्वदेवमयः सर्वधर्ममयः सर्वाधारः सनातनः ज्ञानतृज्ञेयज्ञानहीनः ज्ञानघनः जाग्रत्स्वप्नसुषुप्तितुरीयस्थानगो बहिः प्रज्ञः प्रज्ञावस्थः

स्थूलसूक्ष्मविभागेन वैश्वानरतरतेजः स्वरूपेण भुञ्जानः सर्वेषामात्मा गुहायां निहितः 'अणोरणीयान्महतो महीयानात्मा गुहायां निहितोऽस्य जन्तो' रिति श्रुतिः। तस्माद्हृदयकमलान्तराकाशोपलब्ध वैश्वानरशिखायां त्रिगुणात्मको विष्णुः परमात्मा तिष्ठति। 'तस्या शिखायामध्ये परमात्मा व्यवस्थितः। स ब्रह्मा स शिव' इति श्रुतिः। एवं निष्कलमिति विज्ञायते॥

अथ सकलः काष्ठे अग्निर्मथनात्ज्वलन्निव निष्कलात्मको विष्णुः ध्यानमथनेन भक्त्या संकल्पनात् सकलो भवति। तस्मादग्नेर्विस्फुलिंगा इव ब्रह्मेशानादिदेवता रूपैर्भिन्नत्वात् कुलालचक्रस्थमृदो घटशरावादिभेद इव यद्यद्रूपं मनसा भावितं तत्तद्रूपो भूत्वा विष्णुः प्रकाशते। 'विश्वतश्चक्षुरुतविश्वतोमुखो विश्वतोबाहुरुतविश्वतस्पात्। संबाहुभ्यां धमति संपतत्रैर्द्यावा भमी जनयन् देव एक' इति श्रुति तत्र सर्वव्याप्यशरीरः परमात्मैव सर्वभूतानां प्रभवरक्षणसंहृति निमित्तशरीरी भवति। 'अग्निर्वै देवानामवमो विष्णुः परमस्तदंतरेण सर्वा अन्या देवता' इति ब्राह्मणम्। तस्मात् प्रधानः परमोऽव्ययो विष्णुः स एवं पुरुषः स एव स्रष्टा, पाता, हर्त्ता, अखिलस्य। तद्भिन्नाः पुरुषाः॥

तद्विष्णोर्विभूतिः श्रीः सा च नित्या आद्यन्तरहिता अव्यक्तरूपिणी प्रमाणाऽप्रमाणसाधारणभूता विष्णोः संकल्पानुरूपा नित्यानन्दमयी मूलप्रकृतिरूपा शक्तिः तद्भिन्ना प्रकृत्यंशभूता पौष्णिः तद्भिन्ना स्त्रियः तदात्मिका माया प्रकृतिः, मायी विष्णुः। प्रकृतिपुरुषवेतावनादी। ताभ्यां लोकप्रवृत्तिः विकारगुणाः सर्वे प्रकृत्युत्पन्नाः। कार्यकारणकर्तृत्वे हेतुः प्रकृतिः, पुरुषः सुखदुःखानां भोक्तृत्वे हेतुः। प्रकृतिस्थः पुरुषः प्रकृतिजन् गुणान् भुंक्ते॥

सा प्रकृतिर्द्विधा भवति चेतनाचेतनेति, अचेतना पंचभूतैः मनोबुध्यहंकाय्रू-पैरष्टधा भिन्ना। अन्या जीवभूता चेतनेति। तथा

प्रकृत्या सदा संश्लिष्टाः पुरुषाः, प्रकृतिस्थाः जीवात्मानः क्षेत्रज्ञाः बहवः, तेपि नित्या अनाद्यविद्यासंचितपुण्यपापफलं भोक्तुं बहुविधं देहं प्रविष्य तत्तदात्माऽभिनानिनः तत्र शुभाऽशुभकर्माणि कृत्वा तत्तत्फलानुरूपं देहं पुनः पुनः प्राप्य वर्तन्त इति विज्ञायते॥

अथातः परमात्मनः सकाशाद्धिरण्मयमण्डमभवत्, तदन्तर्गतानां सर्वेषामण्डानामुपरि सनातनर्माचन्त्यं देवैरप्यनभिलक्ष्यं नित्यशुद्धबुद्ध मुक्तस्वभावपुरूषैरनुभूयमानं वैष्णवाण्डम्। तत्रविष्णुलोकाश्चत्वारः, आमोदः संमोदः प्रमोदः वैकुण्ठमिति। एकैकस्योपरि यथाक्रमेण भवति। तस्मिन् हेममयप्रकार गोपुरतोरणशतसहस्रैः कनककमलकुसुमादिभिरपि अलंकृते, अमृतजलपूर्णैश्शतसहस्रैश्च सरितां प्रभासमाने दिव्ये लोके सहस्त्रादित्य संकाशं हेममयं द्वादशतलैर्युतविमानं, नित्यज्ञानक्रियैश्वर्यब्रह्मादिदेवऋषिभिः नित्य परिजनैर्युतं मंदिरम्। तस्मिन् व्योमनिलये परमात्मा स्वसंकल्पेन देवीभूषणायुधैः सह आमोदे विष्णुः, प्रमोदे महाविष्णुः, संमोदे सदाविष्णुः वैकुंठे सर्वव्यापी नारायण आसीनो भवेत्॥

अथतो देहलक्षणं वक्ष्ये-

स्वांगुलीभिः षण्णवत्यंगुलो देहः। तद्वादशांगुलाधिकप्रमाणः प्राणः प्राणायामेन समो भवति। (वह्निमण्डलम्, तत्पुरूषः,) (गुदादारभ्य व्यंगुलदूर्ध्वं मेढ्रं मेढ्रांत्तव्यंगुलाधस्तान्मध्येकांगुलंदेहः) गुदात्द्व्यंगुलादूर्ध्वं देहमध्यम्। तस्मिन् हेमाभं त्रिकोणं वह्निमण्डलम्। तन्मध्ये बिन्दुनादेन सह रेफबिजं ज्वलति। तन्मध्ये बिन्दुनादेन सह रेफबिंज ज्वलति। तन्मध्ये मण्डलपुरूषो यज्ञमूत्तिः पिंगलाभः द्विशीर्षः चतुःश्टंगः षण्णेत्रः सप्तहस्तो दक्षिणे अभयस्त्रक्शक्तिखड्गयुतः वामे वरदस्त्रुक्खेटयुतः, त्रिपादः पीतांबरधरः (श्रीवत्सांकः) किरीटकेयूरहारदिसर्वाभरणयुक्तः।

दक्षिणवामयोः स्वाहास्वधाभ्यां सहितः, सर्वदेवैः परिवृतः स्थितः।

तदूर्ध्वे नवांगुलं कन्दस्थानं। चतुरंगुलोत्सेधायामं, त्वगादिसप्तध ातुभिर्भूषितं, अण्डाकृतिकं, कन्दमध्येभिः नाभौ द्वादशारयुतं चक्रं, तत्र चक्रे पुण्यपापप्रचोदितस्तन्तुपञ्जरमध्यस्थो लूतिक इव प्राणारूढः प्रवर्त्तते जीवः।

तस्योर्ध्वे नाभेः तिर्याग्गता अध ऊर्ध्वे गता अष्टप्रकृतिरष्टध ाकुटिलानागरूपा विद्यामुद्युन्मुखेन ऊर्ध्वद्वारं संरुध्य, कन्दपार्श्वे स्थिता कुण्डलीभूता सर्पफणामणिमंण्डलश्रियमुपेयुषी कुण्डलिनीशक्तिः आत्मनः फणेन ब्रह्मरुद्राख्यं सुषुम्नानाडीरन्ध्र मुपगूह्य तिष्ठति।

नाभ्या उपरि वितस्त्या हृदयं। तत्र सर्वं प्रतिष्ठितं। हृदये अर्कबिंबः तस्मिन् सकारबीजान्वितं सहस्रज्वालायुतं ज्योतिर्ज्वलति। तन्मध्ये मण्डलपुरूषो विष्णुमूर्त्तिः तरूणादित्यसंकाशो हेममयो हिरण्यश्मश्रुकेशनखयुतः पीतांबरधरः श्रीवत्साकंःचतुभुजः शंखचक्रधरः अभय कट्यवलंबितहस्त रक्तास्यनेत्रपाणिपादः सौम्यः सुप्रसन्नमुखः किरीटकेयूरहारकटिप्रलंबयज्ञोपवीता-दिसर्वाभरणभूषितः सृष्टिस्थित्यन्तकारणः देवीभ्यां पारिषत्कैः सहितः स्थितः।

तदूर्ध्वे नासाग्रे शुद्धस्फटिकसंकाशं चंद्रबिंबम्। तस्मिन् ऋकारबीजान्वितम्, अमृतं स्रवन्तं श्वेतरोचिषं ध्यात्वा तन्मध्ये मंडलपुरुषो नारायणमूर्त्तिः शुद्धस्फटिकसंकाशः पीतांबरधरः श्रीवत्सांकश्चतुभुजः शंखचक्रधरः अभयकट्यबलंबितहस्तः पद्मोदरदलाभनेत्रो रक्तास्चपाणिपादः किरीटकेयूरहारादि सर्वाभरणभूषितः। स्मेरमुखः देवीभ्य परिषत्कैस्सहितः स्थितः। तस्योपरि मूर्ध्नि सुषुम्नाया अग्रे मुक्तिद्वारं। तस्मिन् शिरः पद्म

अधोमुखमूर्ध्वमूलं षोडशदलयुतं तस्मिन् स्थितं अमृतधाराभिः सहस्राभिराप्लाव्यमानं मण्डलपुरुष वासुदेवं ध्यायेदिति विज्ञायते॥

अथ कंदादुत्थितं द्वादशांगुलं सुज्ञाननालं अणिमामहिमालघिमागारिमाप्राप्तिः प्राकाम्यमीशत्वं वशित्वमित्यष्टैश्वर्य-दलेपेतं प्रकृत्यात्मिककर्णिकं विद्याकेसरसंयुक्तं अधोमुखं हृदयकमलं प्राणायामैर्विकसितं ऊर्ध्वमुखं भवति। तस्यान्तः कर्णिकामध्ये महानग्निर्ज्वलन् विश्वार्चिः विश्वतोमुखः आपादतलमस्तकं संतापयति। तन्मध्ये पीताभा नीवारशूकवत्तन्वी वह्निशिखा तस्याः शिखाया मध्ये प्रज्वलितज्योतिरूपमेव स्वसंकल्पेन तप्जांबूनप्रभः पीतांबरधरः पद्माक्षः रक्तास्यपाणिपादश्चतुर्भुजश्चकशंखध रोभयकट्यवलंबितहस्तः श्रीवत्सांकः सुप्रसन्नः शुचिस्मितः सर्वाभरण भूषितः हृदि स्थितः परमात्मा। दक्षिणवामयो (श्रीभूमिभ्यां) विभूतिमायाभ्यां परिषत्कैः सह संस्थितः "नीवारशूकवत्तन्वी पीताभास्वत्यणूपमा तस्याः शिखायामध्ये परमात्मा व्यवस्थितः"॥ इति श्रुतिः। तं विष्णुं जिज्ञासुः ध्यानयोगेन ज्ञानचक्षुषा पश्येत्।

'सदा पश्यन्ति सूरय'इति श्रुतिः। विश्वव्यापिनं विष्णुं ध्यानमथनेनाऽऽविर्भूतं तेजोभासुरं भक्त्या सकलं संकल्प्य आवाह्य अभ्यर्चयेदिति। "प्रवः पान्तमंधसो धियायते महेशूराय विष्णवेचार्चत" इति श्रुतिः। तस्माद्विष्णवर्चनमेव द्विजैरहरहः कर्त्तव्यमिति विज्ञायते॥

जीवात्मा अंजनाभः नित्यशुद्धः (बुद्धः बोधनिर्विकारः नित्याणुप्रमाणः) सर्वगत इत्येवंभूतं देहं प्रविश्य शुभऽशुभकर्माणि करोति।

तत्कर्म द्विधा भवति ऐहिकमामुष्मिकं चेति। तत्रैहिकं भोजनाऽऽच्छादनस्थानगमनाऽऽसनशयनादिकम्। आमुष्मिकम्

अहिंसादानधर्मपरोपकारभगवदाराधनादिपुण्यपपानि सर्वाणि भवन्ति। दैवयोगाद्देहावसाने स्वकार्मानुरूपं परलोकं प्राप्य तत्तत्कर्मफलं भुक्त्वा क्षीणे फले निवृत्य, आकाशं प्रविशति।

वायुर्भूत्वा अग्निं धूमो भूत्वा अप: प्रविशति। अपे भूत्वा दभ्रं प्रविशति। अभ्रंभूत्वा भूमौ वर्षति। भूम्या ओषधिवनस्पतीन् प्रविशति। ओषधीभ्योन्नम्। अन्नाच्छुक्लशोणितौ च भवत:। तत: स्वविषयां योनिं प्रविशति। प्रतिदिवसवृध्द्या परिणतो जायते च। एवं क्षेत्रक्षेत्रज्ञयोश्च परस्परं

संबंधादनन्तसंसारस्थावरजंगनरमृगपशुपक्षिजरायुजाऽण्डजस्वे-दजोद्भज्जभेदा बहवो भवन्ति इति विज्ञायते।

अथ अयं देह: जन्मकृत्वा भार्यामयपाशनिबन्धितो भगवन्मायया मोहित: कामक्रोधलोभमोहमदमात्सर्यहिंसादीनि करोति। योनिद्वारेण निष्क्रम्य पुन: पापीयसीं योनिमाश्रित्य पुनर्जयमान: स्वर्गनरकफलेषु कर्मसु प्रवर्तते। तस्माद्भगवन्मायया मोहितत्वात् भगवन्तं समश्रित्य भकत्या नारायणमुपासीत॥

तदुपासनात् सोपि भक्तवत्सलत्वात् भक्तानुकंपया स्वमायां मोचयति। तत आत्मा साम्यज्ज्ञानं प्रविशति। पश्चादाश्रधर्मयुक्तो भगवदारधनं करोति। तदाराधनेन संसारार्णवनिमग्नो जीवात्मा परमात्मानं नारायणं पश्यति। सोप्यपुनरावृत्तिकं प्रसादयति। पश्चात्कृतकृत्यो भवति॥

संसारबन्धनवासनान्मुक्तिर्मोक्ष:। तदपि समारा धनविशेषच्चतुर्विधपदावाप्ति: सालोक्यं सामीप्यं सारूप्यं सायुज्यमिति। आमोदप्राप्ति: सालोक्यं, प्रमोदप्राप्ति: सामीप्यम्, संमोदप्राप्ति: सारूप्यं, वैकुण्ठप्राप्ति: सायुज्यमिति। तच्च नित्याऽऽनन्दम् अमृतरसपानवत् सर्वदा तद्विष्णो: परमं पदं सदा

पश्यन्ति सूरय' इति श्रुतिः॥ भगवन्तं नान्यथा प्राप्नोतीति विज्ञयते॥

अथ भगवत्समाश्रयणं चतुर्विधम् भवति (समाराध नमित्यामनंति) जपहुताऽर्चनाध्यानमिति। सावित्रीपूर्वं वैष्णवीमृचम्, अष्टाक्षरं वा, भगवन्तं ध्यातवा अभ्यासेत् स जपः। अग्निहोत्रेत्यादिहोम यत् हूयते तद्धुतं होमः, गृहे देवायतने वा वैदिकेन मार्गेण प्रतिमादिषु पूजयेत् तदर्चनम्; निष्कलसकलविभागं च ज्ञात्वा अष्टांऽगयोगमार्गेण परमात्मानं जीव आत्मना चिन्तयेत् तध्यानमिति।

तेष्वर्चनं सर्वार्थसाधनं स्यात्। तत्र परमात्मैव पञ्चधा भवति। 'सवा एष पुरुषः पंचधा पंचात्मे'ति श्रुतिः॥

तस्मादाकाशादि महाभूतानां (क्रमेण) परमात्मनि भेद एव। सभ्याऽऽहवनीयाऽन्वाहार्यगार्हपत्याऽऽवसथ्याइति पञ्चाऽग्निवत् 'पञ्चधाग्नी् व्यक्रमद्विराट्स्रष्टे' ति श्रुतिः। प्राणादिपञ्चवायुभेदैरिव पञ्चमूर्त्तिभेदैर्भिद्यतेति 'पोपूयमानः पञ्चभिः स्वगुणैः प्रसन्नैः सर्वानिमान् धारयिष्यसी' ति श्रुतिः॥

तस्मात् 'विष्णुपुरुषसत्याऽच्युतानिरूद्धा' इति मुर्तिनां पञ्चानां आदिमूर्तिर्विष्णुः तद्भेदाश्च चतस्रो मूर्त्तयः 'तद्विष्णोः श्रमापदाय चतुगुणाये'ति श्रुति। तस्मात् 'ब्रह्मा चतुष्पात् भवति। पादादध ति् त्रिपादात् केवलाच्च क्रमेण धर्मज्ञानैश्वर्यवैराग्यैरति विषयगुणैः चतुर्भिः मूर्त्तयो भवन्ति। आदिमूर्त्ते श्चतुर्मूर्त्तित्वात् क्रमेण विष्णुर्महाविष्णुः सदाविष्णुर्व्यापी नारायण इति चतुर्मूर्त्तयो त्रिगुणात्मको विष्णुः परमात्मा तिष्ठति। 'तस्या शिखायामध्ये परमात्मा व्यवस्थितः। स ब्रह्मा स शिव' इति श्रुतिः। एवं निष्कलमिति विज्ञायते॥

अथ सकलः काष्ठे अग्निर्मथनात्ज्वलन्निव निष्कलात्मको विष्णुः ध्यानमथनेन भक्त्या संकल्पनात् सकलो भवति। तस्मादग्नेर्विस्फुलिंगा इव ब्रह्मेशानादिदेवता रूपैर्भिन्नत्वात् कुलालचक्रस्थमृदो घटशरावादिभेद इव यद्यद्रूपं मनसा भावितं तत्तद्रूपो भूत्वा विष्णुः प्रकाशते। 'विश्वतश्चक्षुरुतविश्वतोमुखो विश्वतोबाहुरुतविश्वतस्पात्। संबाहुभ्यां धमति संपतत्रैर्द्यावा भूमी जनयन् देव एक' इति श्रुतिः तत्र सर्वव्याप्यशरीरः परमात्मैव सर्वभूतानां प्रभवरक्षणसंहृति निमित्तशरीरी भवति। 'अग्निर्वै देवानामवमो विष्णुः परमस्तदंतरेण सर्वा अन्या देवता' इति ब्राह्मणम्। तस्मात् प्रधानः परमो ऽव्ययो विष्णुः स एव पुरुषः स एव सत्रष्टा, पाता, हर्त्ता, अखिलस्य। तद्भिन्नाः पुरुषाः॥

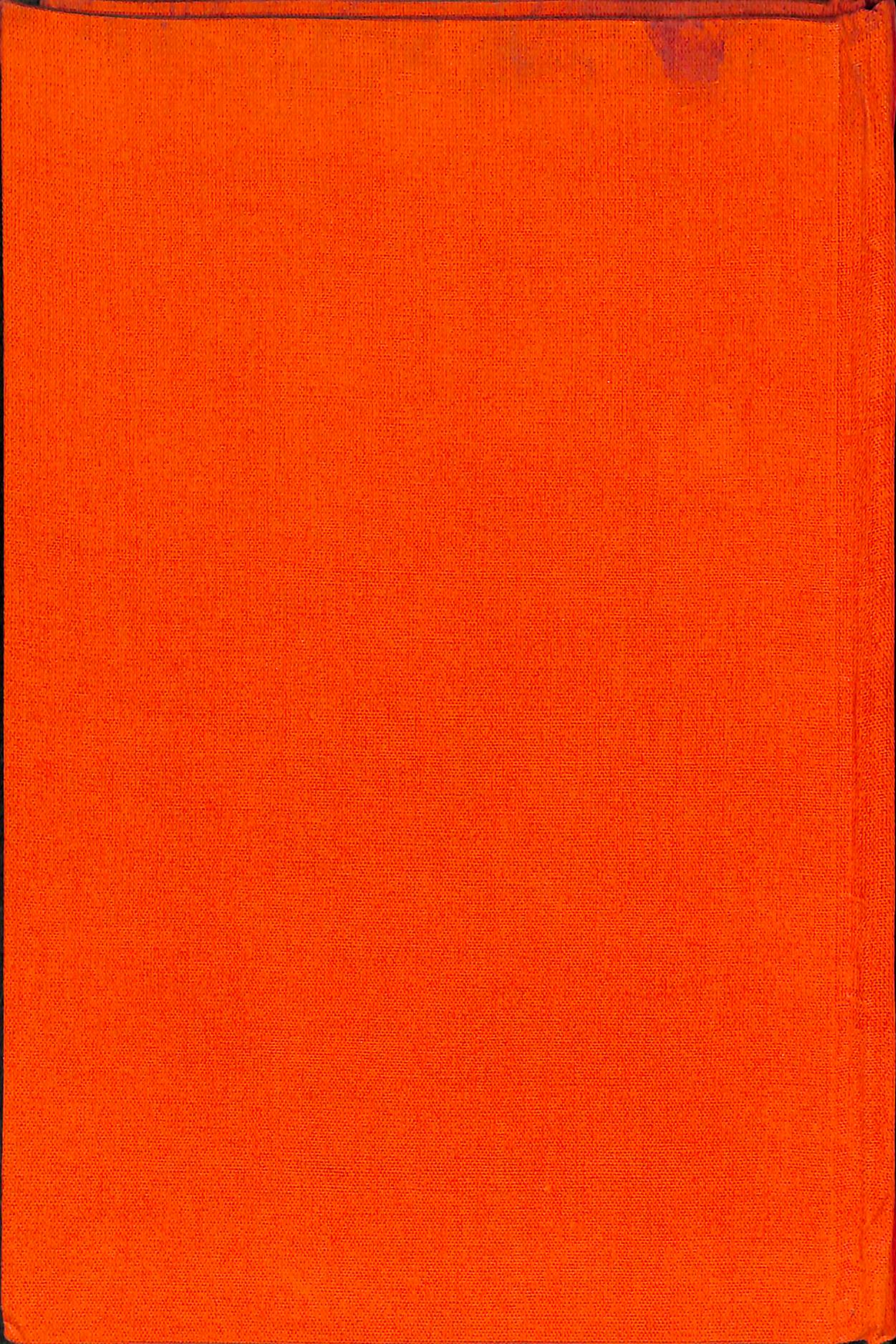
तद्विष्णोर्विभूतिः श्रीः सा च नित्या आद्यन्तरहिता अव्यक्तरूपिणी प्रमाणाऽप्रमाणसाधारणभूता विष्णोः संकल्पानुरूपा नित्यानन्दमयी मूलप्रकृतिरूपा शक्तिः तद्भिन्ना प्रकृत्यंशभूता पौष्णिः तद्भिन्ना स्त्रियः तदात्मिका माया प्रकृतिः, मायी विष्णुः। प्रकृतिपुरुषवेतावनादी। ताभ्यां लोकप्रवृत्तिः विकारगुणाः सर्वे प्रकृत्युत्पन्नाः। कार्यकारणकर्तृत्वे हेतुः प्रकृतिः, पुरुषः सुखदुःखानां भोक्तृत्वे हेतुः। प्रकृतिस्थः पुरुषः प्रकृतिजान् गुणान् भुङ्क्ते॥

सा प्रकृतिर्द्विधा भवति चेतनाचेतनेति, अचेतना पंचभूतैः मनोबुध्यहंकाररूपैरष्टधा भिन्ना। अन्या जीवभूता चेतनेति। तथा प्रकृत्या सदा संश्लिष्टाः पुरुषाः, प्रकृतिस्थाः जीवात्मानः क्षेत्रज्ञाः बहवः, तेपि नित्या अनाद्यविद्यासंचितपुण्यपापफलं भोक्तुं बहुविधं देहं प्रविश्य तत्तदात्माऽभिमानिनः तत्र शुभाऽशुभकर्माणि कृत्वा तत्तत्फलानुरूपं देहं पुनः पुनः प्राप्य वर्तन्त इति विज्ञायते॥

अथातः परमात्मनः सकाशाद्धिरण्मयमण्डमभवत्, तदन्तर्गतानां सर्वेषामंण्डानामुपरि सनातनमचिन्त्यं देवैरप्यनभिलक्ष्यं नित्यशुद्धबुद्ध भवन्ति। विष्णोरंशः पुरुषः महविष्णोरंशःसत्यः सदाविष्णोरंशः अच्युतः व्यापिनोंऽशोनिरुद्धः इति धर्मादिब्रह्मष्ठणैश्चतुर्ध भिद्यते। पुरुषःपुरुषात्मकः परमपुरुषः धर्ममय इति, सत्यः सत्यात्मकः ज्ञानस्सर्वतोमय इति, अच्युतोऽपरिमितः ऐश्वर्य श्रीपतिरिति अनिरुद्धः महान् वैराग्यस्सर्वसंहारइति। एवं पञ्चमूर्तिनामभिर्भेदैः गुरूपदेशेन अष्टाऽङ्गयोगमार्गेण ध्यात्वा आवाह्य अर्च्चयेदित्याह मरीचिः॥

Vidyalankara, Sastra-Chudamini, Sangita-Kalaratna, Professor Saligrama Krishna Ramachandra Rao, is a well-known scholar who combines traditional learning with modern research. Well versed in Sanskrit, Pali, Ardhmagadhi and several modern Indian languages and acquainted with Tibetan and some European languages, he has written extensively on Vedanta, Buddhism, Janism, Indian Culture, Art and Literature.

In his professional career, however, he was a Professor of Psychology. He has headed the Department of Clinical Psychology in the National Institute of Mental Health and Neuroscience's, Bangalore and the Department of Indian Culture in the Collision College Study Center of the University of the Pacific (U.S.A.) He was the senior associate of National Institute of Advanced Studies (Indian Institute of Science), Bangalore, and Guest Faculty, Indian Institute of Management, Bangalore and member of the Governing Council of TTD (SVCL Research Center), Tirupati. He has been member of Karnataka State Lalitha Kala Academy and Sangita Nritya Academy and Sangita Nritya Academy; he has served on the Agama Board (Govt. of Karnataka). He is President of Silpa-Kala Pratisthana. The Govt. of Karnataka has honored him with the 1986 Rajyotsava Award. He has received awards from Lalita-Kala Academy and Sangita Nritya Academy. He has been Awarded the Veda-Sanman for the year 2000 by the Govt. of India (Ministry of HRD, Sandipani Mahavidhyalaya, Ujjain). He has written more than Sixty Books in Kannada, a Play in Sanskrit, and a Pali Commentary on a Buddhist classic. One of his books on Iconography in Kannada has won the State Sahitya Academy Award, as also another of his Book on the Tirupati Temple.



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